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A Treatise PROVING SPIRITS, WITCHES AND Supernatural Operations BY PREGNANT INSTANCES AND EVIDENCES.

Together with other things worthy of Note.

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By *Meric Casaubon*, D. D.

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TO THE READER.

CHristian Reader, (what ever thou art otherwise, thou art not a true Christian, or so good, as thou shouldest be, if thou doest not account that of a Christian, thy best title) though it doth concern thee, no further, perchance, than I shall tell thee by and by; yet it doth me very much, in thankfulness to God, and to acquit my self of wilful negligence in some particulars of this ensuing Treatise, to acquaint thee with the occasion, and in what condition I was, when I wrote it. I will not go back so far, as to tell thee, what I have suffered, since I have been in the world, by sicknesses, and some other accidents, the rela-

relation whereof though very true, yet I am ſure, would be incredible unto many. There may be a time for that, if God pleaſe. It ſhall now ſuffice to tell thee, that about three years ago and ſomewhat better, being in London, I was ſeized upon with a cold, and ſhortneſs of breath, which was ſo troubleſome, that I went to an intimate friend, and learned Phyſician, for help, who made no queſtion, but in few days he would cure me, and to that end, preſcribed ſome things. But before many days were over, himſelf ended his life; in whoſe death, good learning (ancient, I mean) had a great loſs. But the comfort is, which I can witneſs, he died a Chriſtian. After him, the cauſe ſtill continuing, I had recourſe unto another, of the ſame profeſsion, whom though I knew not before, yet I found him very friendly, and ſo far as I could judge, very rational in his preſcriptions. But notwithſtanding ſuch help, the diſeaſe increaſing, rather than abating; I at laſt, reſolved, with Gods help, for Canterbury again, which I did think many times, I ſhould never ſee more. Where, for eight or nine moneths, I continued much in the ſame caſe; till

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at last, that disease ended in some nephritical *fits, which I did not expect to out-live. But I did; till* April 1666. *when I was freshly assaulted with new fits; which, more remisly, or sharply, continued some moneths; till at last, divers other evil symptomes concurring, I lost sleep; and so lost it, that for the space of four moneths, and upwards, I may truly, to the best of my knowledge, say, I had not one hour of natural sleep, but such as was, by the advice of my Physicians, procured by Drugs, the strongest that are, to that end: which sleep, so procured, left me always in such a hatred, and detestation of life, that nothing but obligation of conscience could have prevailed with me, or any body else, I think, in my case, to preserve life at so dear a rate. What I was unto others, I know not: I was unto my self, I am sure,* a wonder; (*nay* τέρας, prodigium: a monster; *our old translation*) *that I did hold out so long. And yet, when I did most despair of life; or rather, comfort my self, that the time of my deliverance was now surely come; so it pleased God, I began to recover sleep, and not long after, amended to such a degree of chearfulness,*

that for many weeks after, I did ever and anon doubt, whether I was not in a dream. But finding the continuance of my chearfulneſs, though in much other weakneſs; I think any Chriſtian Reader, if he do not think me worſe than an ordinary Heathen, or Infidel; will eaſily believe, that I had ſome thoughts, how I might employ a life, (ſo much of it, as was yet to come) ſo ſtrangely prolonged, to do Him ſome ſervice, whom I looked upon, as the only Author. Firſt, I reſolved (my moſt immediate profeßion) to preach, as often as I could. And for the firſt time, (being an Eaſter-day, *a very proper day, after ſuch a reviving) I thought, as to bodily ſtrength, I came off well enough. But when I attempted it a ſecond time, though till the Evening before, I thought my ſelf in very good caſe; yet I found my ſelf ſuddenly ſo diſabled, and brought ſo low again, (which continued for three days) that ſince that time, my opinion hath been, I ſhould but tempt God, to think of any ſuch thing any more. After this, my chearfulneſs, and vigour of ſpirits ſtill continuing, I began to think of* writing; *a trade which I began very young, and of which, I*

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thank God for it, I have had comfort at home, and abroad, as much, and more than I did ever promiſe my ſelf. I did pitch upon a ſubject, which I did think moſt convenient for me, as having more immediate relation to devotion, and not unſeaſonable, in theſe ungodly times. It was not long, before I had all my materials, out of ſeveral papers, and Note-books; *together and ready. But when I thought to put them into a form, by coherence of matter and ſtile; I found my ſelf ſo unable, that I did abſolutely conclude, I had no other buſineſs in this world, and to no other end God had prolonged my life, than by continued earneſt repentance (a greater work, I doubt, than many imagine) to fit my ſelf for a better. How I have acquitted my ſelf, I muſt leave to God. But time paſſing, moneth after moneth, and I ſtill continuing in as good vigour of mind, I thought, as when at the beſt; it troubled me not a little, that I ſhould live profitable unto my ſelf only. At laſt, this ſubject, once before thought upon, but ſince forgotten, came into my mind again. I will not be ſo bold, without better warrant, with God Almighty, to ſay, that he put it into my head, either*

either before, when it first offered it self; or now, when I remembred it. But this I may truly say, since I have been a writer, I never proceeded in any subject, (for the time that was bestowed upon it) with more expedition and alacrity. For it hath been my case, ever since I came out of that languishing extremity, which affected my Spirits most; that my body hath continued very weak, ever since; so that it is but some part of the day, when at best, that I can converse with books; seldom so well, that I can walk, or stand upon my legs: and when once set in my Study to write, or to meditate; it is irksome to me, to rise upon any occasion; and therefore I avoid it, without there be some great necessity: much more tedious and irksome, and not without danger, to reach books, which I cannot reach (a great part of my books) without climbing; nor always find, very readily, though ranged and ordered with care; when I seek them. This is the cause, that my quotations are not always so full, or so punctual, as otherwise, they might have been. But for the truth of them, which I think is the main business, I durst undertake. For though I have many

ny things out of my private Papers, and Note-books, or Adverſaria, *which for the reaſons before alledged, I could not now reviſe in the Authors themſelves, out of which I had them: yet out of the originals I had them I am ſure, and not out of other mens quotations; which I never truſted ſo far, as to enter them without examination. If, for want of the Originals, I have taken any thing upon truſt, I have acquainted the Reader, and ſo diſcharged my ſelf. So far, I can undertake; but that in peruſing the Original Authors, either formerly, or now again, I have miſtaken in none; this I dare not undertake, who confeſs, that in the reading of one paſſage, ſometimes, once, or twice; when I made no queſtion of the ſenſe; yet in a third reading, I have found (ſometimes I ſay; not very often, perchance) that I was in an error. And if I might adviſe, I would not have any man take upon him the name of a Scholar, that will truſt any quotations, if he may go to the Originals; nor truſt any tranſlation, if he can underſtand the Authors in their own tongue: which if more practiſed, good books would be in more requeſt.*

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That I *had such a subject in my thoughts, many years ago, may appear by somewhat* I *did write in the* Preface *to Doctor* Dee's *book; and then, indeed,* I *was big with it, had time, and opportunity served. But after that* I *was once fixed upon other things, or cares, occasioned by that miraculous revolution of affairs in this Kingdom, which soon after hapned;* I *may sincerely protest, that* I *never thought of it any more, except some chance brought it into my mind; but never as thinking* I *should ever meddle with it, further than* I *had done. Not that* I *ever promised any thing, which* I *had not then, when promised, some probable hopes,* I *should; and always since, a willingness to perform; but because* I *have been always taken up, so far as my health, and other necessary occasions would give me leave, with somewhat, that* I *thought more seasonable or necessary.*

And so I *thought now of this subject, as* I *have handled it. For* Credulity, *and* Incredulity, *in general, being my Theme, which left me to a liberty of chusing fit instances, where* I *would,*

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ſo that upon them I *might but ground ſuch rules and directions for either, as might be proper to my undertaking*; I *have endeavoured to pitch upon ſuch, as might afford ſomewhat againſt the crying evils of theſe times*, contempt of good learning, *and* Atheiſm.

And whereas I *mention ſometimes* three Parts, *as intended*; *two only being here exhibited*: *true it is*, *that* three *were intended*, *in caſe my health had afforded it*. *But it did not*. *And indeed*, I *wonder it hath done ſo much*, *the little time conſidered*, *that hath been beſtowed upon it*. *Yet*, *is not the work* imperfect, *therefore*; *which might have been finiſhed in the* Firſt, *but that*, *as the* Second *hath afforded more* inſtances, (*and of another kind*) *than are in the* Firſt Part; *ſo might the* Third *alſo*, *than in either* Firſt, *or* Second, *if* I *live to do that alſo*. *It cannot be very ſoon*, I *am ſure*, *becauſe what ſpare time* I *have from ſickneſs*, *till this Summer be over*, *is otherwiſe deſtinated*. *And though* I *am much weaker already*, *than* I *was*, *when* I *began*; *yet whileſt* I *live*, I *ſhall deſpair of nothing*, *who have had*

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so much experience, what God can do, beyond all expectation; or, (in mans judgement) credibility. Farewel.

CANTERBURY,
1. June, 1668.

Errata,

ERRATA, with ſome Additions, *at the end of the Book, which they that read the Book, are deſired to be mindful of. To which, let this be* added.

Page 275. *line* 16. I believe, allow it but a hundred thouſand ſpectators, a very ſmall proportion for *Univerſus Populus Rom.* which we know hath been *cenſed* (Citizens, inhabitants of *Rome*) at one time, four millions, and above: at another time, ſix millions, and above: could not therefore, I believe, (yet with ſubmiſſion to better judgments) incloſe, or cover leſs, than fourſcore, or a hundred Acres of ground: a thing, nevertheleſs, ſcarce *credible*, I doubt, to beſt *Ingineers*, or *Architects*, later ages have afforded. However, though we may be miſtaken, in the caſting of particulars; yet that *Pliny* could miſtake in his report, or the account he doth give us, of a thing ſo publick, and yet of freſh memory, when he wrote; no rational man can believe. A man would think, this could not, *&c.*

OF

OF CREDULITY AND INCREDULITY,

In things

Natural, and *Civil*.

The First Part.

AMONG other errors of our Life, to which that *Caligo mentium*; or, *darkneſs of our underſtanding*; by ſome Ancient wiſe Heathens, who knew not the true cauſe, ſo much wondred at; doth expoſe us; there's ſcarce any thing, wherein men either more frequently erre, or with more danger, than in *unadviſed belief, or unbelief.*

IN Civil affairs, as raſh belief hath been, and daily is, the undoing of many; ſo obſtinate *unbelief*, of as many, if not of more. *Credere, & non Credere* (*to believe, and not to believe*;) that Elegant *fabulator*, who lived in *Auguſtus* his time, and was a Servant of his, (well deſerving to be better known unto good Schools, than he is commonly) hath made it the argument of one of his *morals*, ſhewing by pregnant inſtances the danger of each; as πίστις, and ἀπιστία, (*belief, and unbelief*) is the argument of two Orations in *Dio Chryſoſtomus*; whoſe very ſirname, *Chryſoſtome*, doth teſtifie, what account the age he lived in, made of his wit, and language.

BUT again; eaſie *belief* hath contaminated, and obſcured the *Hiſtory of Nature*, with many ridiculous fables and fictions: but *unbelief*, with no leſs prejudice to *truth*, (which according to *Plato*, moſt *properly*; nay, *only*, he ſaith; doth belong unto ſuch *things*) and withal, to mans nature, hath bereav'd it of its more noble function, the contemplation of *things ſpiritual, and eternal*; not diſcernable with bodily eyes, but by the light of *faith*, upon *Divine revelation* chiefly: but upon *ſound reaſon* and certain *experience* alſo. A little *portion* of which knowledge, and contemplation, though but *little*, is even by *Ariſtotle*, that incomparable *Naturaliſt*, preferr'd before the moſt perfect knowledge of nature, that man is capable of: *De part. anim. lib.* 1. *cap.* 5.

FROM ungrounded belief, groſs *ſuperſtition*, by which true Religion is not a little infected and adulterated, hath proceeded: but, from the contrary, right down *Atheiſm* (whether openly profeſſed, or palliated, as the faſhion is:) by which, all ſenſe of piety, all ſenſe of immortality, being taken away, and nothing left to man, but what is common unto bruits, (ſince that *reaſon*, confined to things ſenſible and periſhable, is little better than *ſenſe*; and *ſenſe*, in bruits, is by many deem-

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ed, and called *reason*:) man may truly be said, to be metamorphosed into another creature.

LASTLY, if we appeal unto the Judgments of men; on the one side stands the credit and authority of so many ages, which commend that of *Epicharmus* unto us, (Νᾶφε, καὶ μέμνασ' ἀπιστεῖν· ἄρθρα ταῦτα τῶν φρενῶν· translated by *Cicero*;) *Nervi, atque artus sapientiæ, non temere credere*; that is, *Not easily to trust*, (or, *to believe*) *are the very nerves and sinews of wisdom*. On the other, *Non satis credere, want of faith*, or *belief*; (so *Seneca*, a wise man too, though not so ancient:) *is the original of all misery*: and one of no less credit, and antiquity, (some few years abated) than *Epicharmus*, hath told us long ago, that ἀπιστίη, *infidelity*, or *want of faith*, (his very words, recorded by *Plutarch*; cited by *Clemens Alexandrinus*; τῶν θείων τὰ πολλὰ ἀπιστίη διαφυγγάνει μὴ γινώσκεσθαι) *is the cause, that God and his works are not better known unto men*.

WHICH contrariety, not of *opinions* only, but of *events* also, upon which those opinions were grounded, and which occasioned that contrariety; makes me think sometimes the better of those ancient Philosophers, who maintained and argued it at large, that nothing could be certain unto men; and that peremptorily to conclude of any thing, as either true, or false, was great rashness, and ignorance; since that of all those things controverted among men, some boldly affirming, and others as peremptorily denying; there was not any thing for which, and against which probable reasons and arguments might not be produced; which might, if not amount to an absolute *æquilibrium* in the ballance, yet induce a rational man, to suspend his assent. To make this good, how far they proceeded, there be Books both Greek and Latine, yet extant, that will shew: which though written by Heathens, and by many, both Heathens, and

Chriſtians oppoſed; yet have they not wanted ſome able Champions, even in our age.

BUT ſince this is not our buſineſs here, and that a perfect *Sceptick*, what ever they may pretend in words, is an impoſſibility in nature, as by more than one, but St. *Auguſtine* for one, is well obſerved; we may certainly conclude, that neither to *believe*, or *unbelieve* (in things *Natural*, or *Civil*) is abſolutely good, or bad, but as either are guided and regulated, more or leſs, by reaſon and diſcretion: which though they cannot ſecure any man, the wiſeſt that is, (ſuch is the condition of mortal man upon earth) that he ſhall never be deceived; yet may ſecure him, that his error ſhall not be without comfort, that he was not deceived as a fool, for want of wit and conſideration: which is the comfort, that Divine *Hippocrates* doth propoſe unto them, that miſcarry (a thing he thought very poſſible) in a right courſe, that they miſcarry, κατὰ λόγον, that is, (*according to*, or, *for no want of reaſon*,) and bids us keep to that ſtill, though again and again croſſed, by ill ſucceſs.

NOW becauſe a well grounded *belief* or *unbelief* (in things *Natural*, or *Civil*, as before) are, for the moſt part, the effects of much obſervation, and long experience, which many for want of years, (though ſupplied in many, by natural pregnancy) have not yet attained unto: that ſuch as have not, may, if they pleaſe, reap the benefit of others obſervation, is one main end and purpoſe of this preſent undertaking. And to prevent all miſtakes, which our title might occaſion, and the Readers may the better be ſatisfied, what to expect: Firſt, whereas we ſay, in things *natural*, by *natural*, I do not only underſtand ſuch things, which apparently have ſome ground in nature, and whereof a probable reaſon may be given; which is the more ordinary notion: But alſo, as by *Trallianus*, an ancient Phyſician,

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(not to name others) by ſome very eminent in that art, once to me much commended; the word is uſually taken; as when he diſtributeth, which he doth in every diſeaſe almoſt, his remedies and receipts, into *methodical*, and *natural*; by *methodical*, underſtanding, *rational*: that is ſuch, of which, or for which a reaſon may be given, κατὰ μεθοδὸν ἐπιστημονικὴν, as he ſpeaks in one place: by *natural*, thoſe which are ſuppoſed to work by ſome natural efficacy, though the reaſon, or true cauſe be, as yet, ſecret and unknown. Of which nature, he doth make all *amulets* to be, which therefore he calleth φυσικὰ. or *naturalia*. Of this notion of the word *natural*, St. *Auſtin* takes notice, in his *eleventh* book *De Doctrina Chriſtiana*, Chap. the 20. as ordinary in his days. For having ſpoken of *Ligatures*, and *Characters*, he doth add, *quæ mitiori nomine Phyſica* (in ſome Editions, *Phyſicam*, falſly) *vocant*, *non quaſi ſuperſtitione, ſed natura prodeſſe videantur*. If therefore we ſay ſomewhat, of ſuch alſo, we do not extend the notion of the word beyond its bounds. For as *Trallianus*, ſo other Phyſicians of his time, and of our time alſo, as by name, *Sennertus*, do alſo uſe the word: *Specifica*, and *Naturalia*, for the ſame thing. But again, if under the ſame title, we ſpeak of ſome things acted, or effected by *ſpirits*, though the authors, or actors themſelves, according to the common opinion, (contradicted by many ancients) as incorporeal and immaterial eſſences, do not ſo properly fall within the cognizance of ordinary *nature*; yet their operations upon corporeal eſſences being effected, and brought to paſs, (for the moſt part at leaſt, as both ancient and late, that have written of theſe things, are of opinion) by means *natural*, though to us unknown; may very well be termed *natural* in the latitude of the notion before explained: though to us unknown, I ſay, as who know yet of nature, in compariſon of what we do not

know, but very little, as they that have taken moſt pains in the ſtudy of it, acknowledge and lament. Had we added the word *ſupernatural*, in this place, (*natural and ſupernatural*) it might have been too general, and comprehended *miracles* alſo, for which we have a more proper place, under the title of *things Divine*. And the word, *Diabolical*, or *Demoniacal*, ſince there was no need of it, I was willing to forbear.

SECONDLY, I deſire the Reader to take notice, that whereas ſome who have written περὶ πίστεως καὶ ἀπιστίας, (*of belief and unbelief*) have chiefly, under that title, inſiſted upon *truſt*, or *truſting*, between man and man, in point of friendſhip, and ordinary converſation, in contracts and promiſes, and the like; I meddle not at all with it in this ſenſe; by *things Civil*, underſtanding only relations, or hiſtories of things done, or pretended to be done by men; to be ſeen, or known in the world, not ordinary, and to all men, *credible*.

AGAIN, *Credulity*, oppos'd to *Incredulity*, may be underſtood two ways, either as a vertue (for ſo the word is taken ſometimes, by Chriſtian writers, eſpecially;) or both *Credulity* (the moſt warrantable and ordinary ſenſe of the word) and *Incredulity* may be taken as two vicious extreams, of what we may call πίστις, in general, taken for a *rational belief*, or, *belief* grounded, either upon ordinary grounds of reaſon, and probability, which begets, *a moral belief*; or upon ſuch pregnant preſſing reaſons, as produce a firm aſſent, anſwerable to certain knowledge, or ſcience, though not ſcience properly, becauſe not grounded upon the knowledge of the cauſes. In either ſenſe, *credulity* taken, will fit our purpoſe well enough: yet of the two, I rather chuſe the ſecond, that *credulity* may be taken for a vice; that ſo, as all, or moſt vertues, according to *Ariſtotle's* doctrine, (though by ſome, upon very light grounds,

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as I conceive, much oppoſed) we may place this *miſs*, or *belief* alſo in the middle of two vicious extremities. And ſo is this buſineſs of *believing* very well ſtated by *Plutarch*, in more than one place, and upon ſeveral occaſions.

LASTLY, whereas my title promiſeth the conſideration of both equally, *Credulity*, and *Incredulity*; and moſt of my examples will be found of *Incredulity*, or ſuch as tend to the reproof and confutation of it, I may be thought to have dealt partially, as though I favoured, or leſs blamed *Credulity*, than the contrary vice. But that doth not follow, neither had I any ſuch reſpect, in the chuſing of my examples. Neither indeed is it abſolutely determinable, which of the two, *Credulity*, or *Incredulity*, is moſt dangerous, or blamable; but as the particular object of either is, ſo may the one be more or leſs than the other. But I muſt confeſs, the buſineſs of *incredulity* did more run in my head at this time, becauſe of the times ſo ſet upon *Atheiſm*, which of all kind of *incredulity*, is the moſt horrible, and damnable, and moſt unworthy of a rational man. Now one prime foundation of *Atheiſm*, as by many ancient, and late, is obſerved, being the not believing the exiſtence of ſpiritual eſſences, whether good, or bad; ſeparate, or united; ſubordinate to God, as to the ſupream, and original Cauſe of all; and by conſequent, the denying of ſupernatural operations; I have, I confeſs, applied my ſelf, by my examples, which in this caſe do more than any reaſoning; and (the authority of the holy Scriptures laid aſide) are almoſt the only convincing proof; to the confutation of ſuch *incredulity*: in this firſt part, eſpecially. However, unadviſed *credulity* and *incredulity* being conſidered as two extreams, by the doctrine of contraries, it will follow, that what tends to the illuſtration, or confutation of the one, doth in ſome ſort

equally belong unto the other; and though the *examples*, generally, have more reference to the one, than to the other; the *obſervations*, upon the examples, ſhall equally concern them both, which is enough to juſtifie my Title.

NOW becauſe *credulity*, and *incredulity*, doth properly belong unto ſuch things, as are wondred at, either, as beſides the ordinary courſe of nature; and therefore wondred at, becauſe rare and unuſual; or againſt it, and therefore thought impoſſible, or ſupernatural; it will not be amiſs in the firſt place, to conſider what thoſe things are, conſidered in their kinds, or generality, which uſually cauſe admiration. As I go along, I may meet with ſomewhat, that may occaſion ſome conſideration: otherwiſe, I have no intention, but to name them only.

MONSTERS are the moſt ordinary ſubject of their admiration, who are not qualified to admire any thing elſe, though it deſerve it, much more. However, they that have, or ſhall read the Hiſtory of *Monſters*, written by *Bauhinus*, not to mention others; may think the better of many things, which before perchance, they thought *incredible*. Though he treat of all kind of *Monſters*, yet *Hermaphrodites* only, are in his Title, as the moſt prodigious, or moſt conſiderable. Indeed, many laws have been made about them, and many caſes propoſed, and anſwered, both in the *Civil*, and *Canonical* law. I have read alſo, of trials, proceſſes, and Judgments againſt, or concerning them, in ſeveral Courts, beyond the Seas; and *Pliny* doth record, that in his time, they were *in deliciis*, not for their beauty, and good parts, I ſuppoſe, but (ſuch is the perverſity of ſome) for their very monſtroſity. And what if after all this, ſome men will maintain, that there be no ſuch creatures? One great argument will be; they never

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ſaw any. Another, there have been ſome counterfeits. Upon theſe grounds, who ſeeth not, how much the Hiſtory of Nature may ſuffer, through the raſhneſs and ignorance of ſome, who affect to be thought wiſe; for denying what other men believe, the *Continuator* of *Thuanus* his Hiſtory will tell, what paſſed in *Paris*, *Anno Dom.* 1613. about this controverſie, if any deſire to know.

AFTER *Monſters*, thoſe things I reckon, that happen by natural *ſympathies*, and *antipathies*; (though theſe alſo, denied by ſome, who muſt adventure upon ſomewhat, that they may be thought ſome body) and again thoſe things that proceed, from what Phyſicians call ἰδιοσυγκρασίαι, or ἰδιοσυγκρισίαι, (it is written both ways:) to which *ſympathies* may be referr'd, but it extends much further: and again thoſe things that proceed from the ſtrength of *imagination*: concerning all which not only example, and inſtances, in moſt books of all arguments, are obvious; but alſo peculiar books, and tractates, made by learned Phyſicians and Philoſophers, ſearching into the cauſes, (though *natural* acknowledged, yet hidden, and ſecret) ſo far as the wit of man can reach, are extant: all theſe, I conceive, to them that ſearch into the works of nature with diligence, offer themſelves frequently, as worthy objects of admiration.

ANOTHER great object of *admiration*, is that which they call *occultæ qualitates*; to which ſome *ſympathies* and *antipathies*; as alſo ἰδιοσυγκρασίαι may be referred; but is much more general, than either. Thoſe *occultæ qualitates* have been ſtiled by ſome men, who had the ambition to be accounted more profound, and quick-ſighted into the works of nature, than others, *aſylum aſinorum*; or, *the refuge*, or *ſanctuary of Aſſes*; but, in their attempts and endeavours of rendring of reaſons, to maintain *manifeſt qualities*, they, generally, have acquitted

quitted themſelves ſo weakly, ſo childiſhly, as by the diſcourſes and refutations of Phyſicians, and Philoſophers, both ancient and late, generally moſt approved and known, doth appear; that what they thought to brand others with, hath unhappily, but deſervedly ſtuck to themſelves, their reaſonings, if not themſelves, being become the ſcorn and *ludibrium* of all truly wiſe, and judicious. So hitherto, I am ſure, according to the old Philoſophy. But what the conceited omnipotency of *Atomes*, according to the new Philoſophy, (or revived Epicuriſm) may do, to ſatisfie all doubts and ſcruples, I know not. For my part, I ſhall not be aſhamed to acknowledge my weakneſs: I have looked into it, with as much candor, and diligence, as in ſuch a caſe I thought neceſſary; ſo far from prejudice, that I would perſwade my ſelf, I could not but ſpeed, and find what I ſought for: but I have not I profeſs it; yet with ſubmiſſion, to better judgments.

TO theſe *occultæ qualitates*, we may add, *influxus cœleſtes*, or *influentiæ*; to which I find very learned men, Phyſicians and others, to aſcribe ſtrange effects: Yet there be very learned too, that will by no means admit of ſuch: as learned *Pererius* by name, who doth inveigh againſt them, as the confuſion of all ſound Philoſophy, and in very deed, the true *aſylum aſinorum*. Yet, if a man conſider of it ſoberly, and read impartially, what is by very ſober men pleaded for them; he may find ground enough, (it is my opinion) to believe them: eſpecially, when he doth conſider, that *Ariſtotle* himſelf was forced, beſides his four *Principia*, or *Elementa*, to have recourſe to a *quintam eſſentiam*, (beſides that, which he doth appropriate to the Heavens) as a more noble cauſe: yea to *God* himſelf, in ſome things, as the immediate cauſe, operating above *nature*, above *reaſon* (humane) by his meer *Omnipotency*. Whereby *Ariſtotle* doth

doth apparently lay a foundation for *miracles*, as we may ſhew in due place: whereas ſome conceited fooliſh men, pretended Chriſtians, but real Atheiſts, as *Pomponatius* and the like; becauſe they would not ſeem to depart from *Ariſtotle's* doctrine, refer all *miracles* to natural cauſes. Beſides it is well known that *Hippocrates* alſo, doth acknowledge τὸ θεῖον, in diſeaſes; by which though *Gallen*, and ſome others underſtand *ambientem aerem*, only; yet even ſo, then certainly the *aer* preternaturally, or ſupernaturally affected, by ſome divine, or celeſtial cauſe; which is the more probable, becauſe in other places he doth ſpeak of the *Gods*, (according to the phraſe of thoſe days) very reverently, and doth much aſcribe to their power, in thoſe things that happen unto men.

BUT to our *Cœleſtes influxus*: though they be granted, yet it is very poſſible, that many things may be aſcribed unto them, which may proceed from other cauſes. That ſome men are lucky at Cards, beyond all imagination, or do feats with them, beyond the limits of any ſuppoſed activity, or jugling; ſuch as learned *Raguſeius* doth profeſs in the preſence of ſome others, men of great worth and fame, whom he doth name (*Hieron. Fabritius*, *ab Aquapendente*: *Hercules Saxonia*, *&c.*) to have ſeen, and admired; I ſhould not, though never ſo much admired, or *incredible*, aſcribe to a *Celeſtial influence*, though I find a very good Author, whom I ever look'd upon as a ſecond *Ariſtotle*, (the greateſt commendation, I think, that can be given to man, Religion laid aſide) in point of ſound and ſolid reaſoning; even *Thomas Aquinas*, cited for it, by the ſame learned Author: whoſe opinion, in that matter, I much ſooner embrace, that ſuch things are done by contract with the Devil. And yet I have ground to believe, that ſo much may be done in this kind, by art and cunning;

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(which things are commonly referred to the power of *uſe and cuſtom*, which will be our next conſideration, after this of *influxes*) ſo ſtrange and miraculous, in appearance, that a man had need to be very well vers'd in ſuch ſpeculations, before he charge any man. And that is, when the caſe is ſo notorious, as no man can rationally doubt; as in that pretended Jugler, who (related by divers) before *Charles* the Ninth, King of *France*, made the Rings of a gold Chain, *to leap towards him one after another*, who was at a diſtance; and after that, made the Chain whole again: which, at laſt, himſelf confeſſed to have done by the help of the Devil; for which he was deſervedly caſt out of the Court, and puniſhed. Learned *Voſſius* hath it too, and quotes three Authors for it, but thoſe three, have it but from one, which kind of quoting is not ſo ſafe, except this very thing add ſome weight, becauſe it hath been believed by ſuch, and ſuch, and not contradicted by any. But, in a caſe of this nature, before ſuch company, and yet of freſh memory, when the firſt relation was made; the teſtimony of one credible witneſs, may be thought ſufficient. But for *Pererius*, why he ſhould be ſo bitter againſt *Celeſtial influences*, ſince he alſo doth grant, and ground upon *occult qualities*, which often are fetched from *Celeſtial influences*, and liable to the ſame inconveniencies, and therefore by ſome, as was ſaid before, who would gladly be thought to ſee further than other men, ſo termed, (*aſylum aſinorum*) I ſee no reaſon.

BUT granting theſe *influences*, the great queſtion doth remain, whether they work, *as general* only, or as *particular cauſes* alſo. It is the opinion of ſome very learned, that their power, and operation doth extend even to particulars: as for example, to diſpoſe and to incline (not compel) a man, to ſuch and ſuch actions: but of more, that they work only, as *gentral cauſes*: as

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for example, why in ſome ages, men generally have been more inclinable to *ſuperſtition*, ready to believe, and to ſwallow more, than the boldeſt impoſtor could invent: in others, more to Atheiſm and *incredulity*, all upon the ſenſes, and what is viſible and palpable, though againſt all ſenſe and reaſon. In ſome, more for ſtrifes, and contention; in others, more for peace, and calmer ſtudies. And what ſhall we ſay to that *influence*, that produced in men that frantick humor, the beginning whereof is aſcribed by Hiſtorians, to the year of the Lord 1260. of wandring about, half naked, and whipping themſelves unto bloud? Which though ſuppreſſed by authority for a while, ſprung up again ſome forty, or fifty years after, with ſo much advantage, that moſt Kingdoms in *Europe*, were over-run with it; and notwithſtanding the oppoſition of Popes, by their excommunications, and other means that were uſed, continued above 100. years after; as doth appear by a peculiar tractate of *Gerſon*, the learned Chancellor of *France*, ſet out *Anno Dom.* 1460. againſt it. Thouſands in one company, of all kind of people, might have been ſeen in divers places, thus martyrizing their bodies, by tearing their fleſh, and their bloud running; a pitiful ſight, in outward appearance, but whether to the greater pleaſure of their diſtemper'd minds, or pain of body, I know not. I have ſpoken of it, elſewhere, which I ſhall not here repeat. I quote no Authors: there are ſo many Hiſtoriographers, beſides others, that take notice of it, I think it needleſs. If I may ſpeak my mind without offence, this prodigious propenſity to *innovation* in all kind, but in matters of learning particularly, which ſo many upon no ground, that I can ſee, on appearance of reaſon are poſſeſſed with; I know not what we ſhould more probably aſcribe it unto, than to ſome ſad conſtellation, or influence. But to conclude this matter

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of *influences*, whether of *general*, only; or, of *particular* efficacy alſo; it is agreed on all hands, that they are ſecrets of *Nature*, or of *Heaven*, if you will; which none will, upon pretence of any art, attempt to dive unto, but upon a preſumption, that the world (as of wicked men in general, ſome Philoſophers have maintained) cannot ſubſiſt without cheaters and impoſtors.

ANOTHER great cauſe of wondring, is the power of *uſe and cuſtom*: which they, who either by the report of others, creditable witneſſes; or by their own experience, have not been acquainted with, and well conſidered of, muſt needs aſcribe to magick, and ſupernatural cauſes many things, which are meerly natural. It is a ſubject of a large extent, but of excellent uſe, in divers reſpects: which made ſome ancient Fathers, (not to mention other Authors, of all profeſſions) upon divers occaſions ſo largely to inſiſt upon it, as they do ſometimes. St. *Chryſoſtom* ſaith plainly, that there is not any thing of greater power, and which produceth ſtranger effects, among men: the conſideration whereof he doth make excellent uſe of, in matters of life and religion: which is the reaſon, that he doth inſiſt upon it ſo often. Among others, one great uſe is, to diſcern ſome actions, which have been admired, and through ignorance, thought miraculous and ſupernatural; from ſupernatural and miraculous indeed: the diſcerning of which, of what moment it hath been, in Civil affairs, ſometimes; and ſometimes religious; many pregnant examples might be produced. Another great uſe the ancient Fathers make of this ſpeculation, is to convince the ſluggiſhneſs of men, in the purſuit of Heaven, who flatter, or rather fool themſelves with a conceit of impoſſibility of performing what is required, and without which no Heaven can be attained; when they ſee or may ſee, ſuch viſible examples of far greater performances

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for a leſs reward, God knows, by conſtant endeavours, and reſolution. It is poſſible, the Reader may light upon a book, tituled, *A Treatiſe of Uſe and Cuſtom.* It is not in the Title, but might have been added (as here) *in things Natural, Civil, and Divine.* That which gave occaſion to it, (for I muſt own it as mine, though ſet out, without my name) was: I was at that time much troubled, and as I thought injured, by what, in the law of this Realm, goes under the name of *Cuſtom*; to me, before, little known: and as the buſineſs run often in my mind, (riding eſpecially, when I had nothing elſe to buſie my thoughts) it brought in time many things into my mind, which I had read, and obſerved, concerning *cuſtom*, in general; till at laſt it came to this, that was printed. I needed not have owned it, ſome may think; and better ſo, perchance: yet the thanks I have had for it, from ſome, to whoſe judgment I could not but aſcribe much, becauſe I knew them very converſant in the ſtudy of Nature, whereof alſo they have given good proof to the publick; hath made me to adventure upon this acknowledgment. However, were it now to be reprinted, (ſuch is the largeneſs of the ſubject) it might be fitted for publick uſe much more, than ever it was. Now thoſe things that are atchieved by Art and Study, though they may ſeem not ſo properly *Natural*, in that ſenſe we take *natural* here; yet as they are referred to the power of *uſe and cuſtom* (a great myſtery of Nature, in our ſenſe, and the ſubject of much *admiration*, as that Treatiſe will ſhew them, who deſire further ſatisfaction about it) ſo, they properly belong to this account.

I MAY not, in this ſurvey of ſeveral heads, which uſually cauſe *admiration* (I obſerve no order, but take them as they offer themſelves) I may not, I ſay, omit the wonders of *Chymiſtry*: by ſome ſo much doted upon,

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(right Mountebancks, and cheaters in this) that they would refer all *myſteries* and miracles, even of Religion unto it ; and to that end, fetch the pedegree of it from God himſelf, in his holy word, (much profaned and abuſed by their ridiculous, ſenſeleſs applications, and interpretations : wherein, I think, one *Robert Flud*, of this Country, worthily for it chaſtiſed by *Gaſſendus*, hath exceeded, even to the height of blaſphemy ; all that I have read or heard of) and after him, from *Adam*, from *Solomon*, by ſundry fabulous forged writings : and whom not ? *Trithemius*, that learned Abbot, and a great pretender to Myſteries himſelf, whoſe inventions have troubled ſo many heads, to ſo little purpoſe hitherto ; his judgment of it is, that *parum in ſe continet, præter verba, fraudes, vanitatem, doloſitatem*, and the like ; which he would have the neceſſary attendants on it. What made him ſo angry with it, I know not. For my part, I am bound to ſpeak of the art it ſelf, lawfully uſed, as by moſt learned Phyſicians at this day, with all reſpect and gratitude, as owing my life, under God, to it. For when (it may do ſome others good perchance, to know it) I was a young *Student* in *Chriſt-Church Colledge*, in *Oxford*, in a grievous ſickneſs (it was thought, the Small Pox had ſtruck in) I had two Phyſicians, whereof, the worthy Profeſſor, Dr. *Cleyton* was one, the other, a young man, of St. *Magdalens*-Hall, or Colledge, as I remember ; by the appointment of my then Tutor, Dr. *Meetkerke*, ſince that, Hebrew Profeſſor in *Oxford* ; and afterwards one of the Prebends of *Wincheſter*, of ever dear and honoured memory to me. But my diſeaſe ſo prevailed, it ſeems, that after a fortnight, or thereabouts, having been prayed for in the Church once or twice : at laſt both my Phyſicians came to my *Tutor*, and told him they had done what could be done by art : there was no hope left, but in Gods great power,

power, if he thought fitting: otherwiſe I had not many hours to live. Having thus taken their leaves, and left him very ſorrowful; about one hour after (this is the account I had from him, by word of mouth, and under his hand too) the younger Phyſician came to him again, confirms to him what they had ſaid before, when together; but withal, made a motion, if he thought fit, as in a deſperate caſe, to try ſome means, which poſſibly might do more than could be expected, by ordinary ways. At the worſt, I could die, but two or three hours before my time. The *Doctor* was at a ſtand; asked whether he might not ſend to my friends, before, to *London*; of which famous Dr. *Thory* was the chief, whom I was truſted to, and who took care of me. To which being anſwered, that before the man could come to *London*, the buſineſs would certainly be over; he gave way: and preſently, Pills, or Potion, ſomewhat was given me, which in leſs than twenty four hours, (with Gods bleſſing) reſtored me to ſenſe, and ſpeech; and from that time, I remember well, by what degrees I recovered. For I was brought ſo low before, that though prety chearful, ever ſince; it was a whole month at leaſt, after, before I could read in a book, or ſtand well upon my legs; to ſay no more. Now, that, what I took, was ſome *Chymical* compoſition, my *Tutor* told me, but no particulars of it, which I ſuppoſe were not told him. For I never was ſo happy, as to ſee, or know him, that had been the Author of ſo much good, under God, unto me; who I think died ſoon after himſelf: neither can I ſo much as give an account of his name, till I can find the *Doctor's* papers, which at preſent I cannot. I know how averſe ſome are from *Chymical* receipts: which indeed, from meer *Empiricks*, muſt needs be very dangerous: but from a man, that is well grounded in the old way, may do ſtrange things. This example therefore I thought would not be amiſs.

I HAVE been much pleaſed with the relation of divers *experiments*, which I have read in *Quercetanus*, when I have found them confirmed by other ſober writers, that were not, or are not, meer *Chymiſts*. For till then, I think a man may do well to ſuſpend his faith. And I know that *Quercetanus* himſelf, though very learned otherwiſe, is ſuſpected ſometimes by ſome, who generally give him good reſpect, to impoſe upon the *Credulity* of his Readers. How much more *Crollius*, *Paracelſus*, and the like? I find learned *Sennertus* charged with no leſs then *Atheiſm*, by more than one, for giving too much credit unto him: as particularly, concerning that, which they call, *the ſpiritual roſe*: that is, a roſe (and if a roſe, why not any other plant, or flower) by art, reduced into aſhes, wherein the ſubſtance of the roſe ſhall be ſo preſerved, that with a convenient heat applied, *a ſpiritual roſe* ſhall ariſe, and appear in the glaſs, like in all things to what it was before. Yet this is averred for a truth by ſome, who profeſs to have made frequent *experiment* before company. So *Gafarell*, as I find him cited by others: but *Gafarell* is a man of very little authority with me; (eſpecially in ſo great a thing) neither with any man, I think, that loves ſobriety. I have ground enough for what I ſay. Had he, himſelf no intention to deceive; yet the Authors, whom he doth truſt, ſuch as *Galeatus*, *Thevet*, *Cardan*, (of whom more afterwards) and his doting Rabbins, ſufficiently ſhew, what a man of judgment he was. In the beginning of that Chapter, where he treats of the *roſe*, he tells us of another *experiment*, very well worth the knowing, if true, (*Cardan* is his Author) that a knife, being rubbed upon ſome kind of Loadſtone, or a pointed inſtrument; the body may be cut, or run in, without any pain at all. It may be true, but I would have better authority for it, than *Cardans*; that *mendaciſſimus*,

mus, by his own, and his friends acknowledgment: but more likely to be falſe, becauſe not better known, or more inquired after. But the teſtimony of a learned Phyſician of this Country, confirmed by a noble and learned Knight, doth much more move me. Neither are the arguments, brought againſt the poſſibility of ſuch a thing, by thoſe afore mentioned cenſurers, of any great weight with me. Why ſhould it overthrow all Faith, and all Religion, or be prejudicial to the power of God; as though God, who is the Author of Nature, were not the Author of all wonders, brought to paſs by *natural* means? Indeed, in point of Philoſophy, it muſt needs be very ſtrange, and in ſome manner *incredible*; becauſe of that known Axiome, *A privatione ad habitum, &c.* But to conteſt againſt clear evidence, by Philoſophical Axiomes; is as much againſt Philoſophy, and *Ariſtotle* particularly, as any thing. Neither (if true) doth it abate of the wonder of the *reſurrection*, to me; who ſtill look upon the ſame God, by his power the Author of the one, as well as of the other. Neither is my Faith concerning the *reſurrection* of the dead, confirmed unto me by this *experiment*, (if it be true, which I deſire I may be allowed to ſay, till I have ſeen it my ſelf, or ſee more reaſon to believe it) which I thank God, doth reſt upon better grounds, than *Chymical experiments*; but *illuſtrated*, I will acknowledge, and ſay, not a little. For as here, out of *aſhes*, ſo there, out of the *duſt*: as here, the ſame roſe in ſubſtance, yet a *ſpiritual* roſe; ſo there, the ſame body in ſubſtance; but a *ſpiritual* body: this, by fire; the other, I will not ſay by fire, yet not without fire; *when the Elements ſhall melt with fervent heat*; and *a new Earth*, and *new Heavens* are promiſed. So much for the poſſibility of this noble experiment I can plead: to which I add, that the ſame that deride it, as impoſſible, in point of reaſon;

and, as impious to believe; yet grant the birth, and growing of a Plant in diſtilled water, as poſſible and true, which to ſome others, may ſeem as *incredible*. But on the other ſide, when I conſider, that what theſe write of *plants and flowers*; others, write of *mettals and minerals*, that they may be ſo *reſolved* by art, *ut in vitro inſtar fruticis & arbuſculæ, efflorescant & ſurrigantur*: it makes me to ſuſpect the other the more. For if ſuch things could be done, me-thinks they ſhould be ſeen oftner than they are; or rather, reported to be. It were a ſight for Kings and Princes; not to be done in corners, and by men, who, I am ſure, have been found tripping in leſs matters. I make as much doubt of that which they call, *aurum alatum*, though by ſome averred with much confidence. For if true, the invention and uſe of Gunpowder, would be little regarded, in compariſon.

THEY that write of the wonders of nature, or natural magick, as they call it; bring into this account alſo ſome things that have been done by exquiſite art, apt to cauſe *admiration*, in the beholders, and *incredible*, or almoſt *incredible* to them, that have it by relation only. Though *art*, and *nature* be commonly oppoſed; yet well may ſuch things be reckoned among the wonders of *nature* alſo, in more than one reſpect; whereof one may be, becauſe the Authors of ſuch wonders muſt be looked upon as helped, or fitted by nature, more than art, if by art at all. Such a one is mentioned, a ruſtick by his profeſſion and education, by *Wormius*, in his *Muſæum*; whoſe pieces were admired by all, and by ſome, he ſaith, thought to exceed bare art. Such were the works of *Archimedes*, that admirable man, whoſe miraculous atchievements, though brought to paſs by Art, (whereof himſelf hath left ſufficient evidences, to poſte-

poſterity) yet ſo far ſurpaſſing the reach and abilities (for ought we can find) of all that have been ſince him, in ſo many ages ſince, that we muſt needs think there was in him, and his works, much more of *nature*, than *art*. What praiſe a late Architect (*Dominicus Fontana*) got, for removing one of the *Roman*, or *Ægyptian* rather *Obeliſks*, from one ſide of the *Vatican* Church, where it had ſtood a long time in *Circo Neronis*, to the other; all books that treat of theſe things are full of it: as particularly, how long the Pope (*Sixtus* the V.) was, before he could get any body that would undertake it; and how much the work was admired, (and ſtill is) when it was done; what inſtruments were uſed; what coſt was beſtowed, and the like. It was, or is, an entire ſtone, of 956148 pounds weight: 170 foot high, as ſome write; but it may be a miſtake of the Print: for others, whom I rather believe, ſay but 107; beſides the baſis, 37 foot high. The manner, how it was done, is acurately ſet down by *Henr. Monantholius*, in his Commentaries upon *Ariſtotles Mechanicks*. But what is this to what was performed by *Archimedes*, in his time? Which things, though of themſelves, very *incredible*; yet atteſted at ſuch a time, and by ſuch witneſſes, as they are, one may as well doubt, whether ever there was ſuch a place as *Syracuſe*, or ſuch a man as *Marcellus*: not to ſpeak of his own works, yet extant, which they that are able to underſtand, or part of them, look upon with as much admiration, as ever thoſe works of his were, by them that ſaw them. I cannot but laugh at the conceit of ſome men, who think, that the uſe of Gunpowder was known to *Archimedes*, and that, by the help of it, he did what he did, at the ſiege of *Syracuſe*: ſuch a conceit alſo hath Sir *Walter Rawleigh*, as I remember,

of *Alexanders* time; but upon what grounds, I ſhall not now enquire. But certainly, *Archimedes* his inventions are much undervalued by them, who think ſuch things could be done by Gunpowder. Gunpowder indeed in a Ship may blow it up, ſuddenly: out of a Ship, may ſink it, in time, if it be not too far. But to hoiſe a Ship, from the walls of the town, which were compaſſed by the Sea, at one end; and then to plunge it to the bottom: nay, to make it dance in the air, and twirle it about, to the horror, and amazement of all ſpectators; and other things, more particularly deſcribed by *Plutarch*, and by *Polibius*; is more, I think, than can be aſcribed to the power of Gunpowder. However, the wonder of Gunpowder, is, the firſt invention, which was caſual, except the Devil (which I do not believe, becauſe leſs hurt is now done in fights, than was, when no Gunpowder was) had a hand in it: what is now done by it, no man doth wonder at: but what *Archimedes* did, was begun, and carried on by Art, and an incomparable brain, or wit, the gift of God, or *nature* only.

AMONG other works of *Archimedes*, one was a glaſs Sphere; ſo *Claudian* of it, but, which is more likely, *Lactantius* ſaith of *braſs*: by both it is elegantly deſcribed; by the one, in Verſe; by the other in Proſe. This Sphere repreſented the *motions* (we may be allowed to ſpeak ſo I hope, notwithſtanding the new, or rather, in this, old revived Philoſophy: for all men, I ſee, are not yet perſwaded, nor like to be, to embrace *Copernicus*'s opinion) of the Spheres, and Planets exactly; of the Sun and Moon, eſpecially, from which the diviſion of days, and months, and years doth wholly depend. Here was matter of *admiration*, eſpecially if he were the firſt, that ever attempted it. Of the truth, or poſſibility of this, no man doth doubt. But if it be true, which

which is written of another *Sphere*, found in the precious Cabinet of *Cosroes*, King of *Persia*, when he was overcome (after he had committed many horrible cruelties against the Christians) by *Heraclius*, the *Roman* Emperor, which not only represented the *Spheres*, and their *motions*, but also rained, lightned, and thundred: as I must acknowledge, that it surpassed that of *Archimedes*; so I shall take the liberty to doubt, whether any such can be made, by meer Art. Yet *Sickardus*, in his *series* of the Kings of *Persia*, doth speak of one of a latter date, made by one *Stafflerus Tubingensis*, not less admirable, which also exhibited a Rain-bow; if many old men (for, by a mischance of fire, it was burned before his time, it seems) by him carefully examined about it (he saith) may be credited.

I KNOW not by what chance, a Discourse hath fain into my hands, containing an excellent description of some such *Machina*, called *Horologium Astronomicum*, which, as I guess by the last words, was to be seen in *Germany*, in the year of the Lord 1590. The words are; *David Woelkenstein, Vratislaviensis, Silesius; Mathematum professor, & Chori Musici praefectus in Argentoratensium Academia; Honestissimo & integerrimo viro, Domino Georgio Zolchero, amicitiæ & observantiæ ergo, describebat Anno Dom.* 1590. I will set down (some perchance will desire it) the beginning also.

DESCRIPTIO Astronomici Horologii, &c. Horologium hoc αὐτόματον est, id est, per se mobile, ponderibus agitatum. Nomen ei indimus ab usu: nempe quia horas, præcipuas temporis partes, annum, mensem, nychthemeron, diem, noctem, horam, minutum etiam, mobilibus statuis, elegantissimis picturis, jucundissima sonorum harmonia, & cantu, discriminat & judicat. Partes ejus sex sunt. Prima continet globum cœlestem, secunda Astrolabium: Calendarium, & orbem horariorum minutorum. Tertia

habet tres orbes periodicorum motuum; menſtrui, horarii, & hebdomadarii. In quarta, Regina conſidet, &, circum eam, aliquot proceres verſantur cum præcone. Extra Regium Palatium, ſunt Mors, & Miles, & poſt hos duos, Angeli. In quinta, ſunt duo Angeli, Excubitor, & Gallus. Hæ quinque partes, in aperto ſunt loco. Sexta pars, in abſcondito eſt, cymbala continens.

THUS far the firſt page, with three lines of the ſecond, written in an excellent hand, diſtinguiſhed with variety of Incks, (beſides the Title-Page, which hath more variety) black, and red: upon pure Vellum; but that it hath received ſome hurt by Sea-water, as I gueſs. The whole deſcription doth conſiſt of twenty four Pages. Here indeed, in this whole deſcription, I find nothing of thunder, or lightning: no rain, no rain-bow, as in the former: but ſo many other things (*Eclipſes* of Sun, and Moon, among the reſt) that if I be not miſtaken in the ſenſe of the words, may deſerve almoſt as much *admiration.* I did once conceive, that it was a publick Clock at *Argentoratum*, (in *Germany*) famous for ſome noble pieces of Architecture; but no mention of any ſuch thing hath occurred hitherto to me, that I can call to mind. I have read a deſcription out of *Politians* Epiſtles, that hath much affinity with this, but that it is not ſo large, neither doth it mention any Statues, or *I*mages, or Muſical inſtruments. *I* doubt not, but ſome may know more of it, than *I* do, which this, may provoke them to impart.

AND now *I* am upon it, it muſt be acknowledged in general, that no Science, or Contemplation doth afford more wonders, and more abſtract from all materiality, (*Theology* always excepted) than the *Mathematicks*, or *Mathematical concluſions.*

ſions. As for example, (though it be a common example, yet never ſufficiently admired) that two lines, bending the one towards the other, may be drawn (ſtill bending, as before) *in infinitum*; that is, to eternity, and yet never meet: This, when a young Scholer in the Univerſity of *Oxford*, I was ſhewed, and ſufficiently, by ocular demonſtration, as it were, convicted, that it muſt be ſo: yet ſtill ſo ſtrange and *incredible* did it appear unto me, that I could never be ſatisfied, but that there is ſome kind of fallacy in that buſineſs. I have heard it thus alſo propoſed, which did increaſe my ſuſpicion the more. A. B. ſtand at a diſtance. B. ſtirreth not: A. maketh towards him. The firſt day, he goes half the way. The ſecond, another half, of the ſpace that remained, after the firſt days work, or march. The third, another half of what remained. So the fourth, the fifth day; ſtill one half of the way, or ſpace, that remaineth, and no more. I ask, when ſhall A. be at his journeys end, and overtake B. I anſwer, upon the ſame ground, as before, Never. I would not have theſe things uſed, as arguments to confirm the truth of Chriſtian faith, or of any Articles of our faith (I ſee it is done, by ſome) that ſeem moſt *incredible*. For though aſſent may be extorted, by apparent irrefragable proofs, and propoſitions; yet hardly true belief wrought, and obtained. *Gaſſendus* ſaith, he will ſuſpend his faith: *adhuc ambigo*, is his word: and gives his reaſon, Becauſe *Mathematical* (to which, nevertheleſs, of all humane Sciences, it is acknowledged, that truth doth moſt properly belong) ſuppoſitions may be true in one ſenſe, and not in another. *Chryſ. Magnenus*, a great ſtickler for the *atoms* ſaith, *Non eadem eſt ratio linearum Mathematicarum, & Phyſicarum.* I hope, then, it will not be required, that *Divinity* ſhall be tried

tried by the *Mathematicks*, and made ſubſervient to them; which yet the temper of ſome men of this age, doth ſeem to threaten, who ſcarce will allow any thing elſe, worthy a mans ſtudy; and then, what need of Univerſities?

BUT, not the *Theorems* of the ſcience, but the works of *Mathematicians*, was that we were upon, as a more proper object (more viſible, I am ſure) of *admiration*, and by conſequent of *Credulity* and *Incredulity*. Such were thoſe admirable works of *Archimedes* we have before ſpoken of, and may have more occaſion perchance, in our Second Part: and therefore ſhall proceed no further in this ſubject. So we go on.

THERE is not, I think, any thing more liable (after *monſters*) to popular *admiration*, than thoſe things that grow in different Climats, or Countries. But, as it belongs to fools and children moſt properly, to gaze, with no little wondring ſometimes, at thoſe that wear Cloaths and Apparel different from their own, or that, which they are uſed unto: (ſome there be ſo ſimple, that can ſcarce believe them real men, endowed with the ſame qualities of nature, if the difference of apparel be very great) ſo truly, to wonder much at any natural thing; as plants, or beaſts, or the like, that are ſaid to grow, or live in any other part of the world; or upon relation, ſcarce to believe that to be truly exiſtent, though we have good authority for it, which our own Country doth not afford; muſt needs argue great ſimplicity and ignorance. What can be more different (of things that are of one kind) than *Europian*, and *Aſiatick* Wheat, otherwiſe called *Turkiſh-wheat*? What if all, or moſt other things did differ as much, the difference of ſoil and climat conſidered; it were no great wonder, in point of Nature. I have both ſeen the picture and narration of *Lobſters*, drawing men, notwithſtanding

withſtanding their reſiſtance, with arms in their hands; into the Sea, to eat them. I will not upon a ſingle teſtimony, though I have no exceptions againſt the relator, abſolutely believe that it is true: though I believe it poſſible. A flying Mouſe, is no wonder in *England*: why ſhould I wonder at *a flying Cat* (I do not mean an *Owle*) if I have good authority for it: I have *Scaligers*, but that is not enough to make me believe it, though he name the place, except he ſaid he had ſeen it, which he doth not. It is enough for me, that I believe it poſſible; and if it be true, when I know it, I ſhall make no wonder of it. Since we know that the world is full of variety, (none of the leaſt of its ornaments, and an argument of the Creators power, and wiſdom) why ſhould we wonder at all, or make any difficulty to believe, what doth only confirm unto us, what we know, that the world is full of variety? But this kind of *admiration*, or *unbelief*, (beſides them I have ſpoken of before) doth naturally belong to them, who never were out of their own Country, nor ever had the curioſity to read the travels of others; upon whom *Seneca* paſſeth this judgment; *Imperitum animal, homo, qui circumſcribitur natalis ſoli fine*, which I may Engliſh, *That man is more an animal, than a man, whoſe knowledge doth not extend beyond the things of his own Country*. But then, I ſay, we muſt have good grounds for what we believe. For to believe every thing, that is reported or written, becauſe it is poſſible, or not at all ſtrange, in caſe it be true; doth argue as much weakneſs, as to believe nothing, but what our ſelves have ſeen. But there will be a more proper place for this afterwards. Theſe things here ſpoken of, might be referred alſo to the power of *uſe* and *cuſtom* before ſpoken of, but in another ſenſe.

OF divers things, which are ordinary objects of *admiration*, and by conſequent of *Credulity* and *Incredulity*, hath

hath been ſpoken hitherto: but the moſt ordinary, is yet behind; and that is, things that are *ſupernatural*; of which we may conſider two kinds. Some things ſo called, (termed alſo *natural* by ſome, as was ſaid before) becauſe no probable natural reaſon hath hitherto been found, or given, nor are apparently reducible to any of thoſe former heads, before mentioned: though it is poſſible, that time, and further experience may diſcover more, and that be found *natural*, in the ordinary ſenſe; which before was judged *ſupernatural*. And again, ſome things, which though called *natural* alſo, by ſome; yet, not by ordinary men only, who may eaſily be deceived; but by others alſo, men of fame, and approved ſobriety and ſincerity, whoſe buſineſs it hath been all their life long, (whether obliged by their profeſſion, or no) to enquire into the ways, and works of nature, are deemed and eſteemed, the actings of *Devils*, and *Spirits* immediately; or of men and women, aſſiſted with their power, as their inſtruments. But at this very mention of *Devils and Spirits*, I ſee me-thinks, not a few, and among them, ſome, not only in their opinion, but in the opinion of many others, and by publick fame, learned and experienced men; ſome, to recoil with indignation; others, gently to ſmile, with ſome kind of compaſſion. Now if it may be rationally doubted, whether there be any ſuch thing as *Devils*, or *Spirits*, and conſequently ſuch men, and women, as *Magicians*, and *Sorcerers*, and *Witches*; then there is as much reaſon, to doubt of all thoſe particular relations, which preſuppoſe the operation of *Spirits*, whether by themſelves, immediately, or by their agents, and inſtruments, *Witches*, and *Wizards*. And indeed ſo we find it commonly, that they that believe

no

no *Devils*, nor *Spirits*, do alſo diſcredit and reject all relations, either ancient, or late, that cannot with any colour of probability, or knack of wit, be reduced to *natural cauſes*; and that they that do not believe *Witches* and *Wizards*, ſeldom believe that there be *Devils*, or *Spirits*. I might go further, according to the obſervation of many, both ancient and late: but I will ſtop there. However, if not all Atheiſts themſelves (which I have more charity, than to believe) yet it cannot be denied, but the opinion is very apt to promote *Atheiſm*, and therefore earneſtly promoted and countenanced by them, that are *Atheiſts*. And indeed, that the denying of *Witches*, to them that content themſelves in the ſearch of truth with a ſuperficial view, is a very plauſible cauſe; it cannot be denied. For if any thing in the world, (as we know all things in the world are) be liable to fraud, and impoſture, and innocent miſtake, through weakneſs and ſimplicity; this ſubject of Witches and Spirits is. When a man ſhall read, or hear ſuch a ſtory, as *Eraſmus* in his *Colloquium*, intituled *Spectrum* (the thing was acted in *England*, as I remember) doth relate: Who doth not find in himſelf a diſpoſition, for a while, to abſolute *Incredulity* in ſuch things? And the world is full of ſuch ſtories; ſome, it may be, deviſed of purpoſe, either for ſport, or of deſign, to advance the opinion, in favour of *Atheiſm*: but very many ſo atteſted, that he muſt be an infidel, as can make any queſtion of the truth. How ordinary is it to miſtake natural melancholy (not to ſpeak of other diſeaſes) for a Devil? And how much, too frequently, is both the diſeaſe increaſed, or made incurable; and the miſtake confirmed, by many ignorant Miniſters, who take every wild motion, or phanſie, for

a ſuggeſtion of the Devil? Whereas, in ſuch a caſe, it ſhould be the care of wiſe friends, to apply themſelves to the Phyſician of the body, and not to entertain the other, (I ſpeak it of *natural* melancholy) who probably may do more hurt, than good; but as the learned Naturaliſt doth allow, and adviſe? Excellent is the advice and counſel in this kind, of the Author of the book *de morbo Sacro* attributed to *Hippocrates*, which I could wiſh all men were bound to read, before they take upon them to viſit ſick folks, that are troubled with melancholy diſeaſes. But on the other ſide, it cannot be denied, becauſe I ſee learned Phyſicians are of that opinion, and viſible effects do evince it; but that the Devil doth *immiſcere ſe*, in ſeveral diſeaſes: whereof Sir *Theodore Mayerne*, (whom I think for ſtrange and even miraculous cures, I may call the *Æſculapius* of his time, and do no body wrong) gave me a notable inſtance, concerning a maid in his houſe, that had been bitten by a mad Dog, which alſo died of it: to whom when he came in a morning, with a Looking-glaſs (to make trial of what he had read, but not yet experienced himſelf) under his gown; before he was in the room, ſhe began to cry out, and told him what it was he had about him. But I leave a further account of it to his own learned and voluminous *Obſervations*, which I hope they that have inherited that vaſt eſtate, will not envy to poſterity. Yet I know there be Phyſicians too, that would make us believe, that bare melancholy, will make men, or women propheſie, and ſpeak ſtrange languages, as Latine, Greek, Hebrew; (of all which there be ſundry unqueſtionable inſtances) but ſuch are looked upon, by others of their profeſſion, the far greater, and every way, much more conſiderable number, as Hereticks in that point. But becauſe the matter is liable to miſtakes, and impoſture, hence to infer and conclude, there is no ſuch thing,

thing, as either *Witches*, or *Spirits*; there is no truth, but may be denied upon the ſame ground, ſince it is certain, there is no *truth*, no nor *vertue*, but is attended with a counterfeit, often miſtaken for the true; as by divers Ancients, both Hiſtorians, and Philoſophers, is obſerved, and by ſundry pregnant inſtances confirmed; whereof I have given a further account in my Latine notes upon *Antoninus*, the *Roman* Emperor, his incomparable (I muſt except thoſe of our late Gracious Sovereign, and Gods glorious Martyr) moral *Meditations*.

NOW whereas I ſaid but now, they that did not believe there be Witches, or Spirits, did generally diſcredit, and reject ſuch relations, either ancient or late, as cannot with any colour of probability or knack of wit, be reduced to natural cauſes: it is true, generally they do. But ſee the contradictions, and confuſions of a falſe opinion, and affected ſingularity. For ſome of them of a more tender mould, being convicted by frequent experience, of the truth of thoſe operations, by others accounted *ſupernatural*, or *diabolical*; and yet, it ſeems, not willing to recant their error of the non-exiſtence of *Witches and Spirits*, which perchance had got them (the thing, certainly, that divers aim at) the reputation of diſcerning able men, above the ordinary rate of men; to maintain their reputation, they deviſed a way, how not to recede from their former opinion, and yet not deny that, which they thought (it is their own acknowledgment) could not be denied, but by *mad-men*; that is, *ſupernatural* (generally ſo called) operations. How ſo? Why, they tell us, that all men, good or bad, learned and unlearned; by the very conſtitution of their ſoul, and the power and efficacy of a natural faith, or confidence, may work all thoſe things, that we call *miracles*, or *ſupernatural operations*. This

was

was the opinion of one *Ferrerius*, a later, and learned Phyſician in *France*, whom I have had occaſion, but upon this very ſubject, elſewhere to ſpeak of. How many more beſides him, did eſpouſe the ſame opinion, (for he was a man of great credit, as by *Thuanus* his relation doth appear) I know not. Now becauſe I never heard, neither is it alledged by any other, that I have read, that this man, or any that were of his opinion, did ever attempt to do miracles, which certainly they would have done, had they had any confidence in their opinion; May not any man probably conclude from thence, that they maintained, what they knew in their own conſcience to be falſe: or by Gods juſt judgment, for not ſubmitting their reaſon to his *Revealed Word*, and the ordinary maxims of Religion, were ſuffered to entertain ſuch opinions, as muſt needs argue ſome kind of deliration and infatuation?

BUT if the Reader will have the patience of a ſhort digreſſion, I will tell him a ſtory, concerning this *Augerius*, or, as *Bodin* writes him, *Ogerius*, which may be worth his hearing; not becauſe it is ſtrange, which is not my buſineſs, properly, but becauſe it is not impertinent to what we drive at, *truth*. There was, it ſeems, at *Tholouſe* in *France*, where this man lived and died, a fair houſe, in a convenient place, which was haunted, and for that reaſon, to be hired for a very ſmall rent. This houſe, *Augerius* (as once *Athenodorus*, the Philoſopher, did at *Athens*) not giving perchance any great credit to the report, did adventure upon. But finding it more troubleſome, than he did expect, and hearing of a *Portugal* Scholar in the town, who in the nail of a young boy, (it is a kind of *Divination*, we ſhall ſpeak of, in due place) could ſhew hidden things, agreed with him. A young girle was to look. She told, ſhe ſaw a woman curiouſly clad, with precious chains, and gold:

gold: which ſtood at a certain piller in the Cellar, (the place, it ſeems, chiefly haunted) having a Torch in her hand. Hereupon the *Portugal's* advice to the Phyſician, was, he ſhould have the ground digged, juſt in that place; for that, certainly there was ſome treaſure there. The Phyſician had ſo much faith, it ſeems, as to believe him, and preſently takes care for the execution. But when they were even come to the treaſure, as they thought, or whatever it was; a ſudden whirle-wind puts out the Candles, and going out of the Chimney, (*ſpiraculum cellæ*, the Latine Tranſlation calls it: which may be underſtood of a Store-houſe, in any part of the Houſe, or a Cellar, or Vault: I live in a Houſe built upon a Vault, which once had a Chimney) battered ſome 14 foot of battlement in the next houſe, whereof part fell upon the porch of the houſe; part upon the ſaid Chimney, and part upon a ſtone-pitcher, or water-pot, that was carried by a woman, and brake it. From that time, all annoyance of Spirits, ceaſed in that houſe. When the *Portugal* was told, what had happened, he ſaid, The Devil had carried away the treaſure, and that he wondred the Phyſician had no hurt. *Bodinus*, my Author, ſaith, The Phyſician himſelf told him the ſtory, two days after; who preſently after (*Bodinus*, I mean) went to ſee the ruines, and found it as he was told. And this, ſaith he, happened in a very clear calm day, as at the beſt time of the year, though it was the 15 *December*, 1558. By the Dedicatory Epiſtle, in my Edition, *Bodinus* firſt ſet out his book 1579: *Augerius* died, 1588. There aroſe ſome difference, it ſeems, between *Bodinus*, and this *Augerius*, before he died, as *Thuanus* doth tell us. But whether friends, or foes, (though here, *Augerius* is ſtiled by him, *Medicus Doctiſſimus*; and a little before, where he ſpeaks of his opinion,

vir doctus) no man, I think, can rationally have the leaſt ſuſpition, that *Bodinus*, upon the very place, where the thing happened, which could not be long concealed from publick knowledge, durſt, or could relate it in any particular, otherwiſe, than as it was generally known in all the Town, to have happened, and *Augerius* himſelf had made relation to him. And this was the man, who not able otherwiſe to avoid *Spirits* and *ſupernatural operations*, which as to the matter of fact, he doth acknowledge, and thinks it a kind of madneſs to deny them; did take upon him to deviſe and maintain, that all men naturally, *learned and unlearned*, were in a capacity to do miracles by their faith. I wiſh the Reader would take the pains to peruſe that whole Chapter of his, *De Homerica Curatione*, as he doth call it, to ſee, how that learned man doth labour miſerably to come off, with any probability, with his mad project; which yet, he profeſſeth, he did not haſtily, or unadviſedly fall upon; but, *cùm toto animo ac ſtudio omni* [in eam cogitationem] *incumberem*, as himſelf ſpeaketh. A good *caveat*, I think, to others, how they entertain new opinions. Yet, I cannot abſolutely ſay, that he was the firſt Author of this mad device. The *Enthuſiaſtick Arabs* long before, (we have given an account of them, elſewhere) did broach ſome ſuch thing; which by *Cornelius Agrippa*, is largely explained and maintained in his books, *De occulta Philoſophia*: bnt neither by the *Arabs*, nor by *Cornelius*, is this power given to all men in general, *learned*, and *unlearned*; but to them only, who by conſtant ſtudy and ſpeculation in theſe myſtical arts, (in very truth, *Diabolical*, and ſo acknowledged, in effect, by *Cornelius* himſelf, in his ſolemn recantation in his books, *De Vanitate Scientiarum*; though not believed by all men, to have been ſo ſincere, as it ſhould have been) have refined their Souls to ſuch a degree of perfe-

perfection, as much exceeds the bounds of ordinary humanity. But, neither were these ever famed for wonders, or miracles done by them, that I remember, whether *Arabs*, or others. Ancient Magicians, as *Porphyrius*, *Iamblicus*, and the rest; did profess to deal by Spirits: So later Magicians, *Agrippa* and others; and *Trithemius*, in his answers to the questions, proposed unto him, as the man then in *Europe*, best able to resolve him, by *Maximilian*, the Emperor, concerning the power of *Witches*, &c. doth much inveigh against the malice, wickedness, and fraudulency of those *Spirits*. And those few set aside, as *Agrippa*, *Trithemius*, and some others (of whose great acts nevertheless, I find but little recorded) it is well known, that such as we call *supernatural*, not *Divine* operations, have in all ages, since those ancienter Magicians, been wrought by men and women, who were altogether illiterate, and for their lives, most infamous.

AS for them, who allow and acknowledge *supernatural operations* by Devils and Spirits, as *Wierius*; who tells as many strange stories of them, and as *incredible*, as are to be found in any book; but stick at the business of *Witches* only, whom they would not have thought the Authors of those mischiefs, that are usually laid to their charge, but the Devil only; though this opinion may seem to some, to have more of *charity*, than *Incredulity*; yet the contrary will easily appear to them, that shall look into it more carefully; as by that little we shall say of it afterwards, any indifferent man may be satisfied. And though it is much, that he doth grant, and no small part of what we drive at, when he doth acknowledge *supernatural operations*, by Devils and Spirits, as we said before: and that he had not the confidence, though his project of acquitting Witches from all crime, might tempt him to oppose himself to the be-

lief (grounded upon daily experience) of all ages, of all men, some few excepted; nevertheless, I cannot but look upon the opinion he doth maintain, as gross, and notorious *incredulity*; and of very pernicious consequence; and therefore, think my self bound to enquire into it a little further, before I proceed to other matter.

MY first argument, or observation shall be, *consensus generis humani.* For, that some few here and there dissent, if any should object them against the universal consent of men; he may as well object, that the earth is not round, because there be many hills, and valleys in most part of the world. Now this reason from the generality of mens belief all the world over, must be of great weight to engage ours, except there be manifest reason to the contrary. *Aristotle* doth acknowledge it, a man otherwise not over-credulous, or addicted to popular opinions; ὃ πᾶσι δοκεῖ, τοῦτο εἶναι φαμὲν, saith he: *What all men believe, we may say, is truth.* And what use hath been made by ancient Heathens and others, of this general consent of mankind, to prove that there is a God, is well known. It is very usual with many, when they have some strange opinion to broach, to tell us of some erroneous perswasion, which hath long prevailed among men; as, that thread bare example of the *Antipodes*, which once to believe, was heresie; to which some others may be added. But in this particular, how impertinent such allegations are, who doth not see? For it is one thing by some authority of man, or probability of reason, to be misled into an opinion, determinable more by speculation, than experience; or, if by experience, yet rare, and difficult, and wherein few men are concerned, as to matter of life: In such a case, if the error be never so general, it is no wonder. But in a case of this nature, as *Witches* (to which we add,

Spirits,

Spirits, in general, and *supernatural* operations) which doth mostly depend, especially where learning is not of daily experience, and wherein mens lives and fortunes are so much concerned: to be misled in this, and from age to age, to continue in the error, is a strange thing indeed, if not a meer impossibility. The world is much wider now (as to Knowledge) than it hath been formerly: and therefore the consent of it so much the more considerable. I have (as all men, I think have that are any thing curious) read several relations of all the known parts of the world, written by men of several Nations, and Professions, learned and unlearned, in divers languages: by men of several ages, ancient and late: I do scarce remember any short, or long, but doth afford somewhat to the confirmation of this truth; but in most, I remember well to have met with very particular accounts and relations of *Witches* and *Sorcerers*; strange divinations, predictions, operations, whereof the relators, many of them, men of several Nations and professions, Papists and Protestants, who probably never heard of one another, profess themselves to have been eye-witnesses.

NOW if we confine our selves to this one part of the world, which we call *Europe*, to which one part all learning seemeth now to be in a manner confined; which, within this hundred, or two hundred years, hath produced so many able men of all professions; Divines, Lawyers, Physicians, and Philosophers; Papists and Protestants; those few men excepted, who may soon be named all, known by their writing, to have dissented; Who is there among them all, who hath not, *pro re nata*, and as occasion served, born testimony to this truth, or cause? But how many are there, of most Kingdoms, *Germanes*, High and Low, *French*, *English*, *Spanish*; not to seek

further; of all professions that have written of this subject, pleaded it, by reason and experience, and all kind of proofs; answered all objections, and pretensions: some whereof, learned and grave, have had the examination of persons, men and women accused for those wicked practices in great number. *Nicholaus Remigius*, a man both pious and learned, (I wish covetous Printers had not bereaved us of his excellent Poetry, in many Editions) in his books of *Demonolatrie*, doth profess, within the space of sixteen years, to have had the examination of near 2000, whereof 900 were condemned to death. We may say the same, or there-abouts, I think, of *Grillandus*, not to mention others. That so many, wise and discreet, well versed in that subject, could be so horribly deceived, against their wills; or so impious, so cruel, as wilfully to have a hand in the condemnation of so many Innocents; or again, wilfully, in the face of the Sun, and in defiance to God, by so many false relations, to abuse all men, present, and future; what man can believe. Their chiefest evasion, who are, or would seem to be of a contrary opinion, is, what a strange thing a depraved fancy, or imagination is; how easily it may represent to it self Devils, and Spirits; Sorceries and inchantments, and, God knows what: which things, commonly talked of, among ordinary people, especially, as many other things are; though they have no real being, yet may make great impressions in the brain, and offer themselves in sleep, or when the brain is sick, and out of temper, by melancholy especially. Or, if they be of *Wierus* his opinion, what advantage the *Devil* may make of a sick brain, to make silly poor women believe, that they have done things, which they never did, nor could. And this, when they have proved by two or three examples (or say twenty, or more; for it is no hard business) they think they have done much,

much. But what reaſon have they, to think this ſuch a myſtery, that none of thoſe, that have had to do with *Witches*, and *Sorcerers*, ever heard of any ſuch thing; and would not well conſider it, before they paſſed any judgment? But what if more than one, ten, or twenty perchance, (it hath been ſo ſometimes) have been actors, or acceſſories in ſome one execrable buſineſs, and, upon ſuſpition, being ſeverally examined, are found to agree in one tale; to have been thus and thus incouraged, aſſiſted, by *Spirits*; to have acted ſuch and ſuch things; met in ſuch places, at ſuch times; which things, accompanied with notable circumſtances, are found upon examination to be true, in all points and particulars? What if others, men and women, be convicted by the depoſition of ſundry creditable witneſſes, upon ſome ſudden quarrel, or old grudge; To have curſed, and threatned, thus and thus; men or cattle; and that it hath happened accordingly: Strange deaths, ſtrange diſeaſes, ſtrange unnatural, unuſual accidents, have enſued: can all this be, the effects of a depraved fancy? Or what, when ſuch a houſe, ſuch a pariſh hath been troubled with ſuch unuſual accidents; if all thoſe accidents, immediately ceaſe, upon the arraignment and execution of ſome, that are ſuſpected, and have confeſſed, (though it doth not always ſo fall out, that they confeſs, which may be ſome argument of their repentance, which, I fear, is not very uſual) ſhall we impute all this to a depraved fancy, or imagination: or ſay, with *Wierius*, that all this is done by the Devil only, to bring poor innocent women to deſtruction. And that God doth ſuffer theſe things, to puniſh (but more of that by and by) the *credulity* of men? Truly, as I can believe, that ſome men, innocently, for want of experience and good information, may hold ſuch an opinion, which of the two, they conceive moſt charitable; ſo, that

any man of ordinary capacity, that hath taken pains to inform himself, can really, without some great and secret judgment of God, persist in it, is to me almost *incredible*; or not less strange than any of these supernatural operations, which ordinarily cause most admiration.

THEN, if a man consider, what kind of men, for the most part, they have been, who have taken upon them, to oppose the belief of mankind, or universality of men, concerning Witches, *&c.* some notorious Atheists, as *Pomponatius*, *Vaninius*, *&c.* others, confident, illiterate wretches, as one of this Country, *Reginald Scot*, and the like; he will think certainly, that if the cause be no better, than the Patrons, it cannot be very good, nor see any reason at all to embrace it. But I must not let *Reginald Scot* pass so, without a further accoun', for their sakes (if any) that have a better opinion of him, though otherwise, a very inconsiderable man. His book, I must confess, I never had, nor ever read; but as I have found it by chance, where I have been, in friends houses, or Book-sellers shops; and, as the manner is, cast my eyes, here and there; by which perfunctory kind of taste, I am sure, I had no temptation to read much of him. I do not, therefore, take upon me to judge of him, by what I have read of him my self, which being so little, might deceive me: but by what I have read of him, in others, whom I know to have been learned, and judicious, and of great moderation and candor, in judging, even of enemies. This, I hope, I may speak without offence, or contradiction, of one, whose surname, notwithstanding the vast difference of their worth, comes somewhat near (for I know, that observations have been made, even upon names) to the others christian-name; and that is, Doctor *Reynolds*, when he lived, as I take it, *Regius Professor*

feſſor of Divinity, in the Univerſity of *Oxford*: who it ſeems upon the report the man had got among the vulgar, had the curioſity (a right *helluo librorum*, as any was in his time) to read him. He doth mention him more than once, or twice, in thoſe learned, and elaborate *Prælectiones* of his upon the *Apocrypha*; and not only name him, but takes notice of many particular paſſages, and confutes them; or rather, makes himſelf and his Auditors (now Readers) ſport with them, but always admiring the unparallel'd boldneſs, and impertinence of the man. Of all the books he doth mention, in thoſe large and elaborate *Prelections*, I do not remember any whom he doth cenſure with more ſcorn and indignation. Neither is Dr. *Reynolds* the only man I have read, that doth cenſure him: I could name two or three more, if it were *tanti*, or worth the while. And what might not we expect from a man, who reckons *Plutarch*, and *Pliny* (ſo I find him quoted) among the Fathers of the Church: and *Leonardum Vairum*, a late *Spaniard*, who hath written three books, *De faſcino*, or *Incantatione*, (I have him not, but in *French*) and ſtiles himſelf *Beneventanum, Ordinis Sancti Benedictini, & Priorem Abbatiæ ejuſdem, in Italia*: makes him, I ſay, either a Proteſtant, or an ancient Father: But theſe things we may laugh at, if theſe were his greateſt errors; concerning which, they that deſire to know more, may find enough in that learned piece before mentioned.

AS I was upon this, and had even written, or rather, (for I had ended this *firſt part*, and was now writing it out, as faſt as my weak condition would give me leave) written out ſo far: a worthy learned friend, whoſe judgment and communication in all kind of literature, wherein he is very expert, I much value, brought me a book entituled, *A Philoſophical endeavour, in the defence of the being of Witches and Apparitions, againſt Drollery & Atheiſm*, 1668.

Glad

Glad was I, to see the book, who am a stranger to all new books, except it be by some chance, these many years; and I was not long, before I had run it over. I was glad to find, that we agree so well in our account, both in this particular of *Reginald Scots*, and of Witches in general, though in different ways. He Philosophically, and subtilly: I, more popularly and plainly; yet I hope, not less usefully. As for his particular opinions, or conjectures, we may take further time to consider of them. His zeal against the Scoffers and Drollers of the time, as he doth call them; that is, against *Atheism*, which now passeth commonly, but most falsely, and among them only, who want true wit, and solidity; for wit and gallantry, I do much applaud. So much of it, (the book I mean) if not to satisfie others, yet my friend, who did help me to the sight of it.

BUT *Wierus* was a learned man, a Physician by his profession, who neither wanted wit, nor experience. They that have read his other book, *De lamiis*, (which I never saw) lay to his charge, that he is not constant in his opinion: sure I am, in his book *De præstigiis, &c.* he doth shew much inconsistency; and sometimes, no small conflict and repugnancy, as a man that is much put to it, and doth not know what to say. For example, where he doth argue, whether men or women, *Sorcerers* and *Witches*, may become unsensible to any torments, inflicted by Magistrates; at first, he doth deliver it affirmatively, that they may; and wickedly, or unadvisedly, (as elsewhere frequently, for which he is much condemned, and censured by some, to have written more in favour of *Spirits*, than *women*) doth set down some charms, that (he saith, or may be so understood) will do it. But then immediately, he doth propose some things to the end, that what he hath delivered before as true and certain, might be questioned and deemed

deemed rather ridiculous and falſe, than true, or credible. For (ſaith he, as though any man, acquainted with the world, or the Scriptures, could not have anſwered it) *all powers are of God*: it is not likely, that God will give ſo much power to *Devils*, as to hinder the courſe of Juſtice. A great argument indeed, of Gods power, and providence over the world, that though he doth it ſometimes, to make us the more ſenſible, and thankful; yet he doth it not often. Secondly, becauſe God, as he is juſt, will not have wicked actions (a great and invincible argument, that there is a time and place of rewards, beſides this preſent world) to paſs unpuniſhed. Yet for all this, his concluſion at laſt is: (*Sed tamen hominum impietate ſic merente, ſæpius hæc accidiſſe fateor*) *that it is ſo nevertheleſs; there be Charms and Spells, which with the Devils help (through the wickedneſs of men) will make men and women unſenſible of any torments, be they never ſo great.* This puts me in mind of what I have heard from Sir *Theodore Mayerne*, (though dead many years ago, yet his memory, I hope, is yet freſh and living: I ſhall need to ſay no more) whereof he had been, he ſaid, an eye witneſs; and what courſe was then held in *Geneva* (which then abounded with ſuch creatures) for the prevention, or redreſs of ſuch *Diabolical unſenſibleneſs*, in Witches, and Magicians. I could ſay more from him; but I will not, now he is dead, give any man occaſion to queſtion the truth, either of his, or my relation. But to return to *Wierius*: So much was the man himſelf unſatisfied in his own opinion, that it is no eaſie thing for any man elſe, that reads him, to know what he would have. For, that horrible things are done really, according to the confeſſion of women, accounted Witches; that, he doth not deny: That divers things, by the confeſſion of theſe women, of the time, and place, and manner, and complices,

come

come to be known, which before were not known, and which upon diligent examination are found punctually true, in every circumstance, according to their confession; he doth not only acknowledge, but doth tell many strange stories himself to confirm it. What then? The Devil, saith he, makes them believe they have done, what himself hath been the true author of; nor could indeed be done by any, but himself. But did ever any man believe, that which Witches did, they did it by their own power? But that they wilfully, and knowingly, to satisfie their own lust, or desire of revenge, or other wicked end, make use of the Devil, to bring such wicked things to pass, which are confessed to be true and real, and wherein they usually are instrumental themselves; as by clear manifest proofs, and evidences (if any thing be clear and certain in the world, besides their own confession) doth often appear; this is that which is laid to their charge, and for which they deservedly suffer.

NAY, he doth not deny, but that such as have been bewitched, have been restored by those, who were suspected (and convicted, some) to have bewitched them: and yet for all this, bare Phansie the cause of all. I beseech him, What hath he left to us, that we can call *truth*, if this be but phancy? And still the conclusion is, that God doth suffer these things, poor innocent women to perish, for the *Credulity* of men; because they believe that there be *Witches* in the world: So that according to him, not those women, who are suspected and convicted by the Devil, upon their earnest seeking to him, to have done such and such things; but they that are so credulous, as to believe it, deserve more (though he doth not say it, it doth follow so) to bear the punishment. And who doth not see, that by this doctrine, the greatest Malefactor, Traitors, Rebels, and the like,

like, may be accounted innocent? If this be not enough, to ſhew that the man was infatuated; then hear him plead, that *Witches* cannot be, becauſe it is againſt the Goodneſs of God, to ſuffer, that poor old women, oppreſſed with miſery and age, ſhould fall into the worſt of evils, as to become a prey unto the Devil. And again, that if God did give ſuch power to *Witches*, the world could not ſubſiſt: That if *Witches* have ſuch power, what need any King, or Prince be at ſuch charge, to raiſe Armies, to defend themſelves, or offend others; when one ſingle Witch may bring the ſame things to paſs, without ſuch trouble, or coſt? Now the ſtrength of theſe arguments doth lye in this; if it be true, firſt, that women are the only object of Gods Providence and Goodneſs, and not men: And ſecondly, becauſe God for reaſons beſt known to him, yet not altogether incomprehenſible to man, doth ſometimes ſuffer (as in *Jobs* caſe) ſome of theſe things to be, which we may believe, and yet believe that not one hair of our heads can periſh, to our prejudice, without Gods permiſſion: that God, I ſay, becauſe *ſometimes*, is therefore bound to ſuffer them *always*, and hath given the Devil abſolute power over the Earth: which things, if ridiculous, and impious; ſo certainly muſt the opinion be, that is grounded upon them. But if all this reaſoning will do nothing; yet *Wierus* hath another refuge; though, we *ſee* theſe things, (which we think a good argument of truth in moſt other things) yet we muſt not *believe them*, but rather think that the Devil hath bewitched our eyes to repreſent unto us things, that are not *really*, than to believe, that women can be ſo cruel. So he profeſſeth of himſelf; *Tam enim id exiſtit inhumanum, tetricum, & crudele, & creditu difficile, ut ſi vel meis intuerer hæc oculis*, &c. Yet of men, he will believe any thing, it ſeems, by

thoſe

thoſe ſad ſtories he tells us of Sorcerers, whom he doth deteſt to the pit of Hell: but of women (*Solomon* did not find it ſo, nor the Author of *Eccleſiaſticus*) we muſt not believe any ſuch thing. My opinion, (to end this diſcourſe) concerning the man, is, His Prince, and Maſter, whoſe chief Phyſician he was, had been wrought into that belief by ſome, (as always here and there ſome have been of that opinion) before *Wierius* had any thing to do with him; that it was ſo, and ſo, in the caſe of Witches, juſt as *Wierius* doth endeavour to make good, in his book: who alſo (his Prince) what he believed, took a pleaſure (if not, pride) to diſcourſe it publickly. All this, I learn from *Wierius* his *dedication*, and ſome paſſages of the book: my opinion is, that to gratifie him, was the chief ground of *Wierius* his undertaking, who probably by what we have obſerved, would not have engaged himſelf into ſuch trouble of ſpirit, and mind, to oppoſe the publick belief, without ſome great provocation. This is a charitable opinion, the Reader will ſay, if he conſider, what is objected unto him by others, to prove, as was intimated before, that what he intended, was not ſo much to favour *women*, as the *Devil* himſelf, with whom, it is to be feared, that he was too well acquainted; as (beſides other pregnant arguments) *Cornelius Agrippa* his diſciple, and boſom friend, according to his own relation and acknowledgment. But enough of him.

TO others, that are of his opinion, or perchance deny *Magicians*, as well as *Witches*, I would have them to conſider, that if there be really ſuch, as the world doth believe; who (whether men, or women) by entring into covenant with the publick enemy of mankind, and by the miſchief they do, not to particular men, women, and children only (not to mention dumb creatures, which are made for the ſervice of man) but even (God permitting)

ting) to whole Towns, and Countries, by Fires and Peſtilences, and otherwiſe, as the moſt approved Hiſtorians, and Phyſicians of theſe times, who have taken great pains to ſearch into it, and give ſuch reaſons as few, I think, will undertake rationally to refute, do aſſert and maintain: If ſuch, I ſay, really, who for thoſe reaſons, deſerve no leſs than the *Devil*, to be accounted the enemies of mankind: what may we think of thoſe, (though ſome, I believe, through ignorance, and for want of due information) that become the Patrons of ſuch? And if there be laws againſt calumniators, and falſe witneſſes, and thoſe that go about to take away the good name, even of private men and women; what puniſhment do they deſerve, that dare publickly traduce all the venerable Judges of ſo many Chriſtian Kingdoms, as either ignorant wretches, or wilful murderers?

BUT all this while, we have ſaid nothing, from the authority of Gods *Holy Word*, by which, beſides ſome pregnant examples of Witches, and witchcraft in the Scriptures, all Sorcerers and Magicians; all *Witches* and *Wizards*, with much exactneſs diſtinguiſhed and enumerated, are condemned to death; and their ſin ſet out, as the moſt hainous of ſins, in the eyes of God; and for which more than any other, the wrath of God comes upon the children of men, to the utter deſtruction of whole Kingdoms and Countries. This indeed I ſhould have begun with, and might have contented my ſelf with ſuch authority, had I to do with Chriſtians only. But I know what times we live in: we may thank theſe late confuſions, the fruit of Rebellion, and a pretended *Reformation*, for a great part of it. But they that are true Chriſtians, need no other proof, I am ſure. Others, if rational, and not too far ingaged into *Atheiſm*, have ſomewhat alſo to conſider of, if they pleaſe.

I THINK I have ſpoken of moſt of thoſe general heads,

heads, under the *Mathematicks* (as by the reſt, many particulars, which I do not mention) comprehending the *Opticks*, and all manner of glaſſes, by which ſtrange things are performed: moſt of thoſe general heads, I ſay, *natural*, and *ſupernatural*, which uſually cauſe *admiration* among men; and thereby become objects of *credulity* and *incredulity*; Civil, and Divine only, which we refer to their proper places, excepted. I ſhall now in the next place give ſome Inſtances, firſt in things meerly *natural*, as generally underſtood; then in things *ſupernatural*; or, in *Trallianus*, and other ancient Phyſicians, their ſenſe and notion, which we have followed in the Title; *natural* too, but as *natural* is oppoſed to *rational*: which things, intended for inſtances, ſhall be ſuch, which I, upon grounds of reaſon, as I conceive, profeſs to believe; though by many, who ſuſpect the relations, not credited, or thought impoſſible. After which inſtances, I ſhall annex ſome *directions*, or *obſervations*; with ſome examples of ſome things, which but lately generally credited, have proved falſe, which I think may be uſeful.

MY firſt Inſtance ſhall be concerning thoſe men and women, who have been reported to have lived ſome years without either meat or drink: except *air* ſhould be accounted meat, as to *Chamelions*, and ſome other creatures it is generally (though denied by ſome, I know) ſuppoſed to be. The truth is, that having had occaſion ſometimes, not otherwiſe very forward to tell ſtrange things, though never ſo true, in ordinary diſcourſe, yet upon occaſion, ſuppoſing this to be no ſuch ſtrange thing, becauſe I had read ſo much of it, but might be believed; I did once adventure, in very good company, a learned Phyſician being then preſent, to mention ſuch a thing: but I perceived it was entertained, as a thing not *credible*; eſpecially, after the Phyſi-

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tian, in very deed an able man, whom I did not desire to oppose in a thing more properly belonging to his cognizance; had passed his verdict upon it, that it could not be. Yet now, I will say, upon the credit of so many good Authors, and the particular relations of so many examples, delivered with so many circumstances, wherein no mistake, or impostur can rationally be suspected; that I do believe it, that divers men, and women, but more women, than men, have lived divers years, (some to their lives end, others for some years only, and then returned to eating) without any bodily food, ordinary or extraordinary, liquid or solid; yea, I believe it, as I believe that I my self, with ordinary food, and Gods blessing, have so many years above 60. lived hitherto.

BUT here, before I proceed, lest any, now that mocking and scoffing at Religion, and the Scriptures, is so much in fashion, should take any advantage, to slight and deride Religious, or miraculous fasts, such as are recorded in the Scripture: I must profess, and declare in the first place, that I never met with any relation, true or false, of any man or woman, that ever did, or could, by any art, or study; (though, by the Devil, I think, such a thing might, God permitting without any prejudice to *religious* and *miraculous fasts*) bring their bodies to any such thing. But so many, as I have read of, were such, who either after some great and tedious disease, or some natural operation of a proper temperament, or constitution of body, not voluntarily, but against their wills, came to this strange pass. The want of which right information might make some, whom *Joubertus* doth mention, and stile, *men for their simplicity, and piety* (except he speak it ironically) *venerable*; to discredit, what otherwise, upon such evidences, they would have believed. I remember well, that when I was a young Student in

the University of *Oxford*, I had often a book in *Quarto* (as we call them) in my hands, which also had the picture of the party cut to the life, which did contain a very particular relation of one of these: which because I never did meet with since, (it was in one of the Booksellers shops, not in any Library) I make this mention of it here, so far as I can remember. But divers others have written of it: among others, *Joubertus*, before mentioned, a *French* Physician; against whom one *Harvy* appeared, to shew the impossibility, in point of nature; who, by more than one, I believe, (for *Raphael Thorius*, Doctor of Physick, whom I may not mention, without honour, both for his worth, and for particular obligations; lent me a little *French* book in defence of this subject, which he accounted a very solid piece, by which this secret of nature came first to my knowledge) by more therefore than one, I believe, but by one, who was most taken notice of, *Franciscus Citesius*, the then *French* King, and *Cardinal Richelew*'s Physician; a very learned man was answered: who also wrote the story of one of these foodless, or if we may so call them, Aerial Spiritual creatures, which he calls, *Abstinans Consolentanea*: the book Printed in *Paris*, 1639. But besides him, I have also one, *Paulus Lentulus*, a learned Professor, he was then, *Bernæ Helvetiorum*, who hath written the History of one himself, and collected several relations, most, by men of note, as *Langius*, *Hildanus*, and others, (not omitting *Citesius* before spoken of, but contracted) concerning others, not a few, in other Countries. This book hath the attestation and *Encomium*'s of many learned men prefixed: and hath the picture of one of them also; yet I cannot believe, that it is the book I saw in *Oxford*, which, as I remember, gave account of one only, and was, I think, a thicker book. Truly, it would be hard, if not proud and insolent,

lent, (Saint *Auguſtine*, in the like caſe, ſaith *impudent*) to queſtion the faith, or judgment of ſo many credible men, (ſome, of eminent fame) of divers Nations and profeſſions. But that which makes the caſe indiſputable, is, that ſome of theſe, whoſe ſtory is exhibited, have been long, or long enough to find the truth, kept and obſerved by Divines, Phyſicians, Magiſtrates: one, by *Maximilian* the Emperor, his great care, and particular appointment, (whoſe ſtory is written by more than one) to ſee, whether there could be any fraud, or impoſture. And beſides, the very ſight of ſome of them, might have converted, or ſilenced at leaſt, the moſt *incredulous* obſtinate creature in the world; their ſtomack, and bellies, whereof nature had no further uſe, being found ſo ſhrunk, that it was impoſſible to think, that meat and drink could there find a receptacle.

I WAS once kindly entertained at a place, (in *England*, but where, or by whom, except I had the conſent of them, to whom I profeſs to owe much reſpect for their kindneſs, the Reader muſt excuſe me) where after I had been ſome days, upon ſome information concerning a Gentlewoman, that had ſome relation to the houſe, though not then in the houſe, who was ſaid to live without meat; I made bold to ask my friend, (a noble Knight) the Maſter of the houſe, what he knew of it. His anſwer was, that ſhe had been his houſe-keeper, one month, he ſaid, as I remember, and ſat at his table every day, but had never ſeen her eat. This did ſet an edge upon my deſire, and curioſity, to enquire further. This Gentlewoman had married one of his Sons, who lived and kept houſe by himſelf (there alſo have I been kindly entertained more than once) not many miles off. He was a Scholar, and a very ingenuous Gentleman, and one, who himſelf was as curious to underſtand as

much of nature, as by ordinary ſtudy and curioſity can be attained. His anſwer was, that ever ſince (ſome years, I am ſure) ſhe had been his wife, he never did obſerve her to eat otherwiſe, than that ſometimes, once in a week perchance, in handling of diſhes, ſhe would ſeize haſtily upon ſome one bit, which her *phancy* more, than her *ſtomack*, was tempted with. I make no queſtion, but if faithful *obſervations* were duly made, which was the way in ancient times, of all that hapneth extraordinarily in this one Country of *England*, we ſhould not need be beholding to ſtrangers ſo much, or at leaſt, would find leſs cauſe, in many things, to reject and contemn their relations, as *incredible* and fabulous. Sure, I am in moſt books that I have read, to underſtand what is not ordinary in the cauſe of nature; I find *England* often named, where I can find or hear of no *Engliſh*-man, to atteſt. In this very particular I am now upon, I have read of ſome, I am ſure, reported to have lived in *England* without either meat or drink; I know not how long, of whom I have read nothing in *Engliſh* Hiſtories. But I ſhall not trouble my ſelf to find where, having ſaid enough to ſatisfie them, who have not, by ſome ſolemn vow or reſolution, made themſelves impenetrable to reaſon. Yet, the ſtory of an *Engliſh*-woman or maid, that lived, I think, twenty years without eating, written by *Roger Bacon*, the Reader may find, if he pleaſe, in the *Collection* before mentioned, for the truth whereof; though I doubt not the poſſibility, except otherwiſe confirmed, I will not engage. But whereas he doth fetch the cauſe from Heaven, or *Heavenly influences*, if he be in the right in that, this example will not ſo properly concern us, who pretend in this particular to nothing, but natural cauſes. I know there be alſo who aſcribe it to the *Devil*; neither will I deny the poſſibility of ſuch a thing. However,

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when natural cauſes may clear the buſineſs, except ſome unnatural circumſtances, as ſometimes it doth happen, perſwade to the contrary; much better it is to let the *Devil* alone, than to fly to him for ſatisfaction.

BUT to return to our relations: I have ſaid it before, and ſay it again: No man I think that will take the pains to read the books I have mentioned, with all the particulars which they contain, but will, what ever opinion he was of before, acknowledge himſelf ſatisfied of the truth, as to matter of fact. As to poſſibility in point of nature, I will not be ſo peremptory, though I acknowledge my ſelf very fully ſatisfied, by thoſe learned Tractates that have been ſet out about it, that it may be. Now that any (women moſt, to whom this hath happened) ſhould after long ſickneſs fall to this, and ſo continue, dull, heavy, conſumptive in their bodies, and ſome without motion; and ſo, after ſome years, die; though ſtrange even ſo, yet I do not ſee much to admire, but that it ſhould ſo happen unto any; who nevertheleſs for ſome years have continued freſh and vigorous, with a good colour, and without any abatement of fleſh without, or any other notable alteration; and have returned in time, to eating and drinking again, as other folks; as I think it happened to her, that was kept by *Maximilian*'s order; is that I moſt wonder at, and wherein we might with more probability ſuſpect a *ſupernatural* cauſe, though herein alſo, I ſubmit to better judgments, and believe as they do, that it may be, naturally. The matter is fully diſcuſſed by *Sennertus* alſo, a man of ſo much authority with me, and with all men, I think, whom new diſcoveries have not ſo beſotted, as to think nothing right, but what is new; that he alone might go a great way to perſwade me.

Marcellus Donatus alſo, *De Med. Hiſt. mirab. lib.* 4. *c.* 12. is very full upon it: and hath many inſtances: this among the reſt: *That a certain Prieſt did live* 40. *years in* Rome *with Air only, as by the keeping of Pope* Leo, *and divers Princes, and the Narration and Teſtimony of* Hermol. Barbarus, *is moſt certain.*

HOWEVER, I am not ſo addicted to any cauſe, that I would allow of any indirect ways, to maintain it. To prove the *poſſibility*, among other arguments and inſtances, that are uſed, I ſhall here take notice of one, and what I have to except againſt it: not hence to infer againſt the cauſe it ſelf, any thing, for which there is no juſt reaſon, this being but a remote and inconſiderable proof, in compariſon of ſo many more pregnant and direct evidences: but to take this occaſion, by the way, to ſhew, how teſtimonies ſhould be examined, before we yield much to their authority. It is alledged by more than one, that there is a people in the North, about *Muſcovia*, who conſtantly from ſuch a day in *November*, to ſuch a day in *April* following, hide in Caves of the Earth, and continue all that time without any food, but ſleep. Now that this was averr'd to *Henry* the *III.* King of *France*, when in *Polonia*, by men of great quality, who lived in, or about thoſe Countries, and might eaſily know the certainty, with great aſſeveration; this indeed, I believe, and is of great weight with me, (though I would not, upon no greater evidence, preſs, or perſwade any other) to work ſomewhat towards a belief. *Sennertus*, I find, dares not peremptorily affirm it, for a truth; or much truſt to it, for an evidence; as having much greater, and more wonderful things, which no man, he ſaith, can queſtion, to prove the poſſibility of living, without eating, or drinking. Yet it doth appear by his words, though he feared it would (*multis fabuloſum videri*) by many be ſlighted

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as a fable, yet that himſelf did much more incline to believe it, than not. And there be other relations of thoſe Northern people, believed, I ſee, by ſundry grave and learned men; which, to be compared, might ſeem every whit as ſtrange and *incredible*. But becauſe I do not make it my buſineſs here, to undertake for the truth of it, as I before profeſſed; nor have any intention to entertain my Reader with ſtrange relations, more than ſhall be neceſſary to my principal end; I ſhall willingly forbear them, or reſerve them to another place. That which I have to except in the relation of this ſtory is, that two Authors are named, *Gnagninus in Muſcoviæ deſcriptione*; and *Sigiſmundus Baro, in Hebeirſten, in itineratio*: as two ſeveral Authors, and two ſeveral teſtimonies; whereas if we examine thoſe Authors, they will appear in this, but one, not only by the words, which they borrow the one from the other; almoſt the ſame, in both: but alſo by *Gnagninus*, who at the end of his *Deſcription*, doth make honourable mention of *Sigiſmundus*; whereby it doth appear that he had read him, and borrowed of him. But, what is worſe, upon further examination, it will appear, that this *Sigiſmundus Baro*, ſaith no ſuch thing at all himſelf, but hath that paſſage *verbatim*, out of an *Itinerarie* of a nameleſs Author, written in the *Ruthenick*-tongue: tranſlated, or part of it, by himſelf, and inſerted in his own *Commentaries*: and moreover, that he had, with all poſſible diligence (as he profeſſeth, Page 89. of the *Antwerp* Edition, *Anno Dom.* 1557.) inquired of thoſe *hominibus mutis*, and other, *morientibus & reviviſcentibus*; thoſe ſleepers in Caves of the Earth before ſpoken of; yet profeſſeth he could never meet with any, that could ſay he had ſeen it himſelf, but only heard it from others: and therefore ſaith he, (*Ut aliis ampliorem quærendi occaſionem præberem*) to the end, that others

might further enquire, not as believing it himself, or commending it to others for a truth; he was willing to let them know, what he had found in the *Itinerary*. It is almost incredible, what a wrong to *truth* this manner of citing of witnesses and testimonies hath been in all ages, when three or four, sometimes four or five, or more, are cited, as several witnesses, who upon examination, prove but one, and perchance, not so much as one, good, or clear witnes. But I have done with my first instance or example: which concerned things *natural*, as ordinarily taken; and though store of such offer themselves to me; yet, because I have reason to make what hast I can, being every day, by much weakness summoned, or put in mind; I will proceed to instances in things *supernatural*, which will better fit my design.

MY second instance therefore shall be out of *Seneca*, who in his fourth book of *Natural Questions*, which doth treat of *Snow*, *Hail* and *Rain*: in his sixth Chapter, relates rather as a *tale*, than a *truth*, (so he doth profess, at the beginning) what he found recorded, and believed by some others; to wit, that there were men in some places, who by observing of the clouds, were able and skilful to foresee and foretel, when a storm of Hail was approaching. *Cleonis* was the place, by him named; which was then the name of more places than one: but by what he saith of it, it should be a Town of the *Peloponnesus* (now *Morea*, under the Turk) of no very great fame, or name. But it seems, whether by the nature of the Climat, or somewhat else, *natural* or *supernatural*; very subject to storms of Hail, by which the fruits of the ground very commonly destroyed. It did so trouble them, that after many endeavours, it should seem, to prevent their loss, they at last found a strange remedy. First, it must be believed, according to the relation, that

that by diligent obſervation of the clouds and other temper of the skies, in ſuch ſtorms, which, to their great grief and damage, were ſo frequent among them; ſome men had attained to that skill, that they could, as was ſaid before, foretel a ſtorm. Of theſe men, ſome were choſen and appointed, as publick officers, (therefore called χαλαξοφύλακες; that is, *obſervers of the Hail*) to give warning to the people, who upon that warning did haſten to kill, ſome a Lamb; others, according to their abilities, *Pullum*: ſome young thing or other: probably, a *Chick*: the bloud whereof was offered, as a Sacrifice. But if any were ſo poor, or by chance, ſo deſtitute at that time, that he had neither *agnum* or *pullum*: why, then his way was to prick one of his fingers with ſome bodkin, or writing-ſteel (as the faſhion was then) that had a good point, and that bloud was accepted for other; and ſo the ſtorm certainly diverted. In the relation of this, *Seneca* doth uſe ſome merry words, which have deceived many, (which hath made me the more willing to take them into conſideration) as though it were far from him, to believe ſuch an abſurd and impoſſible thing. *Grant*, ſaith he, *there were ſuch men, that could foreſee and foretel a ſtorm: what relation have the clouds to bloud; or, how can ſuch a little quantity of bloud, as a Chicken, or a prickt-finger can afford, ſo ſuddenly penetrate ſo high, as the skies, to work ſuch an effect?* Yet if a man doth well obſerve his words, it will appear, that *Seneca* did more incline himſelf to believe it, and ſo doth propoſe it to us, rather as a thing true, than otherwiſe. For after he had ſaid, that men in the examination of the cauſe, were divided; ſome, as became *very wiſe men* (that is his word) abſolutely denying, that any ſuch thing could be, that men ſhould covenant with the Snow, and with ſmall preſents pacifie tempeſts, (though, ſaith

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he, It is well known, that *the Gods themſelves are over-come with gifts: for, to what end elſe, are all their ſacrifices?*) Others thinking, that there was in bloud, naturally, ſome kind of efficacy to repel, and avert a cloud; he doth further add, what he knew would be objected by others; but how can, in ſo little bloud, be ſo great force, as to pierce the clouds, and to make them ſenſible of its power? After this, knowing, and tacitly grounding, there was no arguing the poſſibility of a thing by reaſon, againſt certain evidence; for which in this caſe there was ſo much to be ſaid: *How much more ſafe, and ready would it be,* (ſaith he) barely *to ſay, It is a lye, an arrant lye; it cannot be.* And then go on: But at *Cleonis*, they were wont to puniſh them ſeverely, who had charge to prevent the tempeſt, if through their negligence, either their Vines, or their Corn had ſuffered. *In our XII. Tables alſo,* (the old *Roman*-law) *there was a law againſt them, who ſhould by any kind of inchantment, hurt, or deſtroy other mens Corn.* To what end all this, think we, but to make it appear, that if *evidence* would carry it, there was enough to perſwade us, the report of *Cleonis* was true enough. Yet after all this, fearing he had gone too far, to expoſe himſelf to the *ludibrium*, or deriſion of thoſe *ſapientiſſimi*, or *Wonderful wiſe men*, who would believe nothing to be true, (the clear profeſſion of the *Epicureans* of thoſe days) the cauſe whereof they could not underſtand; to make ſome amends, he ends his diſcourſe in the reproof, as it were, of *rude ignorant antiquity*, that could believe ſuch things, as that there were *Charms* or *Spells* for the Rain, to be procured, or put back: which, ſaith he, is ſo clearly impoſſible, that we need not go to Philoſophers, to know their opinion.

AS for *Seneca*'s meaning, whether I be in the right, or no, I ſhall not think my ſelf much concerned; let every

every man after diligent perusing of his words, judge as he pleaseth. Though this more, to make my interpretation of his words, more probable, I have to say, that it doth appear by other places, how fearful he was to utter any thing in this kind, that was not generally believed, though himself, in all probability, made little or no question of the truth. See but immediately before, how tenderly he doth propose, and not without an *Apology* for himself, lest he might be thought seriously to believe it, (which also made *Ovid* so fearful, though himself an eye-witness, to write it) that the Northern Seas are wont to freez, or to congeal, in the Winter-time. Let also *Pliny*'s words be considered, concerning this very thing; not the place, but the thing: *There be Spells against Hail*, saith he, *and Diseases*, and (*ambusta*, which he also calls, *ambustiones*: that is, πυρώσεις) *burnings*: *some of which have been tried*: (or, by experience, approved true) *Sed prodendo, obstat ingens verecundia*: that is, but to set down *particularly, a marvellous shame* (or *fear*) *doth hinder me, as well knowing the different opinions of men. Let every man therefore think of these things, as himself pleaseth.* So *Pliny*: whereby doth appear, that he durst not speak what he thought, and believed, lest he should undergo the reproach (those *Wonderful wise Epicureans*; *Pliny* himself, a great favourer of their Sect; being very numerous, and in great credit in those times) of a writer of tales. But, as I said before, let *Seneca*'s meaning be what it will; as to the thing it self, though I will not undertake for the truth of it, according to every circumstance of *Seneca*'s relation, partly because I never saw the Records of that City my self, which haply *Seneca* did; and partly because *Plutarch*, who doth mention those, χαλαζοφύλακες, or *observers of Hail*, doth not name any place, and instead of the bloud of a *Lamb* or *Chick*, doth mention

mention another kind of bloud: yet that there is no such *impossibility* in the relation, but that it might be very true; so far I dare undertake, and I hope to make it good. Neither will it appear *incredible* to any man, who instead of a *natural*, will but allow us a *supernatural* cause. But first let us see what we can say, for the truth, or probability of the *fact*, or thing; and then let the Reader judge, what may probably be the *cause*. It seemeth that very anciently, such an opinion hath been among men, *Romans* and *Grecians*, that by some *Magick* or *supernatural* art, (for the *Devil* was not so well known, in those days, though *Dæmons*, which was an ambiguous word, as elsewhere I have shewed, were) strange things might be wrought, as in the air, so upon the land, to further or hinder the fruits of the Earth. *Empedocles*, anciently, a notorious Magician, became very famous for his skill in that kind, ever since he helped the *Athenians*, when by unseasonable winds, all their Corn was like to miscarry; as *Laertius*, and others, bear witness: from which time and thing, he got the title of κωλυσανεμης, or *wind-stiller*. Among other things, it was very generally believed, that *Witches* and *Magicians* had a power, or an art, to transfer both the crop and fertility of one field to another. *Messes hac atque illac transferunt diris tempestabibus, omnesque fructus, paucorum improbitas capit*; saith the Author of that Poem, or *Comedy*, ancient and elegant, commonly called *Querelas*: quite different from that in *Plautus*. And *Tibullus* long before, to the same purpose; *Cantus vicinis fruges traducit ab agris*. One *Caius Furius Cresinus*, a *Roman* of a mean fortune, whose grounds were observed to thrive so beyond measure, that he did reap more *ex agello*, or a little field, than his rich neighbours did, of sundry large ones; was accused, that he did *fruges alienas pellicere veneficiis*; that is, *that by witchcraft he did*

did rob other grounds, to enrich his own. It came to a trial, but he came of with great honour. *Pliny* is my Author.

BUT, by the way, it will, I hope, be no digreſſion, to take notice of another ſtory of his, which will not be impertinent to our preſent diſcourſe, concerning this anciently believed *tranſlation* of the fruits of the Earth, from one ground to another; and very pertinent to our main ſubject, of *Credulity* and *Incredulity*, of which *Pliny* doth afford more examples, than any other Author I know; and is very often wronged, and cenſured by men, through *Incredulity*, grounded upon ignorance. Many fabulous relations he hath, I know, from all kind of Authors, which himſelf made no other account of, for the moſt part. Nay, I am ſure, he doth ſometimes reject that for fabulous, which upon better conſideration, will appear true enough. We may therefore think our ſelves beholding to him for the knowledge of many true things, which, if becauſe accounted by him fabulous, he had taken no notice of in his Obſervations; we had never known. But, however thoſe things may prove, or be judged, which he had from others; it can hardly be ſhewed, that he records any thing of his own time, or upon his own knowledge, that can be proved a lye: & it is well known, that being a man of great wealth, and dignity, wilfully and willingly he did adventure his life (and loſt it, we know, in that adventure) the better to learn the truth, and, if poſſible, to diſcover the cauſe of ſome ſtrange things: So heartily was he addicted to the ſtudy of *Nature*, and therefore more unlikely, he would wilfully, do the truth of Nature ſo much wrong, as to violate and defile it (willingly and wittingly) with fabulous narrations. But now to the ſtory which himſelf doth call, (*Prodigium ſuper omnia, quæ unquam credita ſunt:*) *A prodigie beyond all prodigies,*

prodigies, that ever were believed; and yet delivered by him, as a true ſtory. In *Nero's* time, he ſaith, it ſo happened, that a whole Olive-field was transferred, or carried to the other ſide of the high way, and the ploughed ground, that ſtood before in the adverſe ſide, ſet in the room. He doth not aſcribe it to any witchcraft: though it be ſo apprehended by ſome, that tell this ſtory after him: as *Lodovicus Vives* by name, for one. It is much more likely, that it happened, if true, (as I think very reaſonable to believe) by ſome ſtrange Earthquake, or motion of the ground, in thoſe parts, occaſioned by ſubterraneous winds, and vapours. Who hath not heard of Trees, and Rivers, removed from their proper place, and placed elſewhere, by Earthquakes? But if any be ſo *incredulous*, as not to believe *Pliny* in this: what will they ſay to *Machiavil*, an Hiſtorian without exception, that I know of, whatever his religion was; who tells us of a ſtorm in *Italy*, by which, beſides many other wonders, (I have not the original *Italian*) *Tecta, quæ templis inædificata erant; the roofs of Churches*, (he names two) *integrâ compagine, ultra milliare inde conſedere: were removed whole and entire, above an Italian mile*: *l.* 6. *p.* 3478. He doth indeed leave it free to the Reader, whether he will impute this ſtrange accident to a *natural* or *ſupernatural* cauſe; and to us, and our purpoſe, whether *natural* or *ſupernatural*, is indifferent. So much to give ſome light to that part of *Seneca*, that mentioneth, according to the phraſe of the *XII.* Tables, the *inchanting* of grounds, or fruits of the ground.

NOW to return where we begun; Extraordinary ſtorms of Hail; very prejudicial to the fruits of the Earth, which ſeemed ſupernatural; in theſe days *Seneca* ſpeaketh of happening very frequently: (I am much deceived, if *Geneva*, which in *Calvins* time was much infeſted

feſted with *Witches*, hath not formerly known ſuch *accidents*) Country people ſought for remedy to ſuch, as did deal in thoſe things; by whom they were taught Rites and Sacrifices; as alſo *Spells* and *Charms*, which proved very helpful, and therefore uſed very frequently. In ſo much, as they that did write of *agriculture*, or, *De re ruſtica* in thoſe days, did not think they did acquit themſelves of what they promiſed ſufficiently, if ſilent in theſe things: as particularly may appear by *Columella*, (not to mention others) not inferior unto any that hath written of that ſubject, either ancient or late; in his Tenth book, whereof he hath ſome receipts, not much unlike this in *Seneca*. Certain it is, that *Spells* and *Charms* were in ſuch credit in thoſe days for ſuch uſes, that even *Conſtantine the Great*, a Chriſtian Emperor, when he made Laws againſt *inchantments*; he doth except thoſe, that were for the preſervation of the fruits of the Earth, and thoſe that were made, or uſed againſt *Hail*, particularly: *Cod. l. 9. tit.* 18. inſcribed, *De Maleficis, & Mathematicis*; which, according to the ſtile of thoſe days, was as much as *magis*. In the fourth Chapter, or Paragraph, *De magia*; theſe words are; *Nullis vero criminationibus implicanda ſunt remedia, humanis quæſita corporibus, aut in agreſtibus locis, innocenter adhibita ſuffragia*: (Some might by that word perchance, underſtand *Eccleſiaſtical prayers*; but here of neceſſity, *Magical Spells and Charms*, muſt be underſtood, which he doth excuſe only, for the good that they do) *ne maturis vindemiis metuerentur imbres, aut venti, grandiniſque lapidatione quaterentur: quibus non cujuſquam ſalus aut æſtimatio læderetur, ſed quorum proficerent actus, ne divina munera, & labores hominum ſternerentur.* I think I ſhall not need to Engliſh this, becauſe the ſubſtance of it is already expreſſed. Neither did this Law die with *Conſtantine*; for it was renewed

by

by ſome Emperors after him, though at laſt, as it well deſerved, repealed and abrogated. And God forbid, any ſuch thing ſhould ever be allowed in any place, that pretends to Chriſtianity. For beſides that we muſt not *do evil that good may come of it*; where ſuch wicked practices are ſuffered, though ſome preſent benefit may be reaped for a while, yet the curſe of God will be found, ſooner or later, to light upon the place; and for ſome benefit, unjuſtly purchaſed, many miſchiefs, (if not utter deſtruction, through Gods juſt judgment) will enſue. However, that the opinion of miſchief, done by *Witches* and *Magicians*, by ſtorms of Hail particularly, did continue long after *Conſtantine*'s law was repealed, may appear by laws made againſt them in after ages: as particularly by *Lodovicus*, King of *France*, and Emperor of *Germany*, his *Additions* to the *Capitula* made by him, and his father *Charles* the *Great*, *Add. II. c.* 18. *de diverſis malorum* (ſo printed, but *Magorum* certainly is the right) *flagitiis*.

I THINK by this that hath been ſaid, it will not ſeem ſtrange, that any Town, in thoſe Heatheniſh times, ſhould have ſuch officers, as from their office ſhould be called Χαλαζοφύλακες, *or Hail obſervers*: eſpecially, when *Seneca* doth in a manner appeal to publick records. But that ſuch a device, the *bloud of a Lamb*, of a *Chick*, or a *prickt-finger*, ſhould have ſuch operation, as to prevent the danger; may be a wonder indeed, yea, an *incredible* thing to them that do not know, or believe there be ſuch creatures, as *Devils* and *Spirits* in the world; whoſe delight is, to abuſe mankind with ſuch fopperies, that whileſt men aſcribe the efficacy to ſome outward things, they may leſs ſuſpect themſelves, or be ſuſpected by others, to work by unlawful means, and get an ill name, if no other puniſhment for it.

LEONARD Vair, in his book of *Charms*, hath

a relation of a ſtrange cuſtom, in ſome places, very well known to him, it ſeems; for he ſpeaks of it with much indignation; (in *Spain* or *Italy*, we may be ſure) which cuſtom is; when Country-people will drive Graſhoppers, or any ſuch hurtful Vermin (frequent in that Country, probably) out of their grounds; they hire a *Conjurer* for Judge, and two Advocates; the one to plead the cauſe of the Vermin, the other of the people, which ſolemnly performed, at laſt, ſentence of *Excommunication* is pronounced againſt the Vermin. Thus the Devil, by his inſtruments, *Conjurers* and *Sectaries*, doth endeavour to bring the moſt ſolemn Ceremonies of the Church, even the Sacraments (whereof examples in books of this argument are very obvious) into contempt. *Vair* doth not tell us, with what ſucceſs: but by what we ſhall obſerve in due place, as occaſion doth offer it ſelf; the Reader will yield it very probable, that it is not, ſometimes at leaſt, without ſucceſs; and how little reaſon any man hath to be ſcandalized at ſuch things, ſhall be fully argued, before we end this firſt part. But it would pleaſe ſome, better perchance, to hear of ſomewhat meerly *natural*, that ſhould have, or be reported to have the ſame effect, which we aſcribe to the power of *Devils* and *Spirits*. I have ſome Authors for it, but believe it who will, (though I profeſs to believe much of the vertues of Plants and Minerals, if Coral may be reckoned among them) that *red Corals* have the ſame property: and that in *Germany*, many husbandmen, upon approved experience, will after ſowing, here and there, but eſpecially in the borders of their grounds, ſcatter ſome little broken pieces of *red Coral*; and by that means preſerve their own from all hurt, when their neighbours grounds, round about, are much annoyed by the violence of either Hail or Thunder. My Author, as I take it, is a *German* himſelf: he

might eaſily have known the truth. He makes himſelf a great *peregrinator*, to ſatisfie his Curioſity, or improve his knowledge in *natural* things. Such a thing as this, me-thinks, had he had any hopes to find it true, might have been worth his labour, though he had rode many miles, and he might have had the thanks and bleſſings of many for ſuch a diſcovery, had it been certain. This makes me very much to ſuſpect, if not affirm, that it is but a tale. I have read of women too, ſomewhere, who upon ſuch occaſions, uſe to caſt up ſalt in the air, which is more probable: but with what ſucceſs, or upon what ground, I can give no account.

BUT if after all this, not yet fully ſatisfied with ſuch inſtances, as the old known world hath afforded, we will take the pains, to ſearch the Records of the new world, there we ſhall meet with *Seneca*'s caſe very punctually; the *bloud* of men offered unto Devils (their Gods) to preſerve their Corn, and other fruits, from Hail-ſtorms, and Tempeſts. Witneſs *Petrus Martyr Mediolanenſis*, *De Inſulis nuper inventis*; whoſe teſtimony, not to ſeek further, we may reſt upon, as a very credible witneſs.

BUT to proceed, and ſo to end this particular, which *Seneca* gave us the occaſion of; That Devils can raiſe ſtorms and tempeſts (if God permit) by their own power and skill, when they pleaſe; they that believe the Hiſtory of *Job*, will make no great queſtion: and if *Devils*; *Witches* alſo by his power; as all that have written of *Witches*, who believe there be ſuch, averr, and give many inſtances. As for rain, mentioned by *Seneca*, (though his words ſound otherwiſe to me, than to any by whom I find him quoted: let the Reader judge by what I have ſaid of it before) as, *the dotage of antiquity*; as of Hail, ſo of Rain, I find none that have written of *Witches*, and believe them, but determine it affirmatively,

ly, that the Devil hath the power of that also, God permitting, when he will. To pass by ordinary instances: *Dion Cassius*, a very serious Historian, hath a relation of plenty of rain, in time of greatest necessity, by which a *Roman* Army, was as it were, miraculously preserved; procured by *Magick*. Which, with *Baronius*, I should be very inclinable to believe to have been done by the prayers of *Christians*, as under *Aurelius Antoninus*; acknowledged even by Heathen writers; it once happened: But that the Chronology will not, I doubt, agree: Christianity was not so ancient in those parts, I believe. We have now gone through all the particulars of *Seneca's* relation: I shall only add, I do not believe, that *Cleonæ* (for the word is differently written) by the situation of the place, was more subject to *Hail*, than any other place; but the *Devil* by some chance of opportunity, having once got this superstition there established, he would be sure they should not want occasion to continue it; which must be, by frequent Hail threatned; and probably he did so order it, of purpose, in the air, that they might easily see, without any Conjuring for it, when a storm was coming.

IN the next place, I shall take notice of a relation in *Philostratus*, (an Author, though fabulous in those things, that concerned his main design, to make a God, of a *Magician*; yet for some strange relations, once supposed false, now approved true, well deserving to be read) and his conceit, or Comment upon the relation. The Relation is this, how *Apollonius* being in Prison by *Domitian's* command, and one of his legs fettered; *Damis* that attended him, began to be much out of heart, and doubtful of the issue. Whereupon *Apollonius*, to revive him, shewed him his leg out of the fetters; and when *Damis* had sufficiently viewed it, loose, and free; of his own accord he put it into the fetters, or

ſtocks (δεσμὸν) again. Whereupon *Damis* doth infer, that ſurely, becauſe he did it with ſuch eaſe, without any *previous prayer* or *ſacrifice*, that he muſt be more than a man. Now, that this might probably be done by *Apollonius*, we may believe, ſince he did much more afterwards, which by *Chriſtian* Fathers, and *Hiſtorians* is acknowledged, when being brought out of priſon, as a criminal, to the Court-*hall*, or place of Judgment, *Domitian* being preſent, he vaniſhed out of ſight, and was at the ſame time ſeen far from the place, but not in priſon any more. The relation then admitted, or ſuppoſed: what is *Philoſtratus* his deſcant upon it? *The ſimpler ſort*, ſaith he, *aſcribe ſuch things* ἐς γόητας, to *Witchcraft* or *Magick*: πεπόνθασι δ' αὐτὸ ἐς πολλὰ τῶν ἀνθρωπίνων· that is, (not as the Latin interpreter, though not much amiſs to the ſenſe, *Quas ad plurimas rerum humanarum proficere arbitrantur*) *and ſo they judge of many other things, that happen in the World among men.* He goes on: *The publick wreſtlers and fencers, out of a greedineſs to be victorious, they have a recourſe unto this*: (*Witchcraft* or *Magick*) *but the truth is, they are not at all the better for it, when they have done*: *but if by chance* (or *providence*: ἀπὸ τύχης, ſo is the word often taken, as I have ſhewed elſewhere by ſome examples, to which many more may be added) *they happen to prevail, wretched men* (κακοδαίμονες) *bereaving themſelves of the praiſe, aſcribe it to the arts. And in caſe they be worſted,* (ἠτιώμενοι σφῶν: what that σφῶν makes here, I do not underſtand: till ſome body tell me, I ſhall make bold to read, ἀπιστοῦσι δ' αὐτῇ οὐδ' ἠτιώμενοι. Ἄφρων or ἄφρον. Ἐς γὰρ τὸ δεῖναι ἔθυσα) *yet will they not miſtruſt the art. Fool, will they ſay: for had I but offered ſuch a ſacrifice, or burnt ſuch incenſe, I could not have miſſed of the victory.* And ſo he goes on, that it is ſo with *Merchants* and *Lovers*: and how they ſuffer themſelves to be cheated by theſe *Sophiſters*, as he

he calls them. They that will read this Author, may not truſt to the Latin Tranſlation; no, nor to the Greek Text, as now printed. I wiſh ſome body had undertaken the printing of it, in my time; they might have had it more correct and intelligible, in many places, than it is, in any Edition I have ſeen. But, to the buſineſs. He would not have it thought, that *Spells* and *Charms* can do any thing: there was a reaſon for it. He knew, *Apollonius* did deal in ſuch things, as could not be aſcribed to *natural* cauſes: ſo that he could not avoid the ſuſpition of a *Magician*, if there were any ſuch thing as *Magick*. Now, if once granted, that all, who pretended to ſuch things, were but *impoſtors*, and could do nothing, really; then it muſt of neceſſity follow, that *Apollonius*, what he did, did by *the finger of God*, and was a divine man. Though we deny not, but there have always been, and are now; in *England*, I believe, not a few; *London* eſpecially; *Morlins*, and others, who have a way to cheat and abuſe ſilly people; (whether rich or poor, I call them ſo, that are ſo eaſily caught) making them believe, they can do great things, whereas, in very deed, all they do, (except they deal by the *Devil*, as *Apollonius* did) is but cozenage and deluſion: yet this diſcourſe of *Philoſtratus* notwithſtanding, if we ſearch the Records of Antiquity, we ſhall find, that in thoſe days, and before, as it was very ordinary for them, who did ſtrive for victories publickly, either in the *Circus*, by racing, or any way elſe, by any kind of game or exerciſe; to apply themſelves to *Witches* and *Magicians*, that by their help, they might be ſure of the game; ſo, not unuſual alſo, for men to prevail, by thoſe arts. Which gave occaſion to *Conſtantius*'s law, *De maleficis comprehendendis*; where learned *Gothofred* his note is; *Agitatores equorum plerique*, &c. that is, *Moſt horſe-racers of thoſe times, by*

magical arts, at times, did hinder their adversaries horses, and made their own swifter, as St. Jerome *in the life of St.* Hilarion; Arnobius, contra Gentes, *and* Cassiodore *in the third of his* Varia, *bear witness.* So he. We shall have a proper place afterwards, to consider of St. *Jeromes* words here cited, which are very pregnant, and apposite to prove the thing; but otherwise, might cause further doubt and wonder, and therefore must not be passed over in silence. But besides those quoted by *Gothofred*, there be others of as great, or greater antiquity, and authority, that bear witness to the same truth. *Ammianus Macellinus*, in his 26. History, doth record, that one *Hilarius*, a horse-racer, was put to death by *Apronianus*, then Governour of *Rome*, a man, he saith, of equal integrity and severity; for being convicted, to have sent his son to a *Magician*, to be taught by him, *(secretiora quædam legibus interdicta) certain secret Spells and Charms* (so I take it) *by which without any mans knowledge, he might be assisted, and enabled to compass his desires, in the way of his profession.* St. *Augustine* also writeth of himself, that at a time, when he prepared to make a party in a singing-prize or match, upon the Theater, (not then, a Priest, or in Orders, you may be sure) an *aruspex* (or *Magician*: so taken sometimes) offered him for a good reward, to make him *victor*: which he professeth he did abhor, and detest. But I must not conceal from the Reader, that *Galen* whose judgment, in such a case, must needs be very considerable, seems to deride such things, and particularly, that by such devices any man should be enabled, (ἐκεῖνα γὰρ αὐτῶν καὶ γελοῖα, καταδύσαι τοὺς ἀντιδίκους, ὡς μηδὲν ἐπὶ τοῦ δικανικοῦ δυνήσασθαι φθέγξασθαι, &c.) *to confound his enemy, in publick Courts and places of Judicature, and to stop their mouths, that they shall not be able to speak.* He doth indeed; but then it was, when in general he denied all

Magical

Magical or *Supernatural* operations, and, as a *rational* Phyſician, and *Naturaliſt*, in which profeſſion he was accounted the wonder of his age, he thought himſelf bound to deny, whatſoever had not, as he ſpeaks in more than one place, Οὐδένα λόγον ἰατρικὸν: *a probable reaſon to ſatisfie a rational man.* Yet the ſame man afterwards, upon further experience, and better conſideration, fearing alſo (probably) the reproach and deriſion of men, for his obſtinate *incredulity*, did nobly recant, and acknowledge his error, as we ſhall ſhew afterwards.

BUT to go on as we began: we read beſides, that at the *Olympick* games, the greateſt and moſt ſolemn conflux of mankind, that hath been known, either before or ſince; and the records whereof, were accounted moſt authentick; a certain *Mileſian* of known valour or ability, being to wreſtle with an *Epheſian*, he could do nothing, becauſe the *Epheſian* had about him, Ἐφέσια γράμματα, that is, certain Spells or Charms, ſo called, *The Epheſian letters*: which being ſuſpected, and taken from him, he was thrown by his adverſary, no leſs than thirty times. So *Euſtathius* upon the 19. *Odiſſie*. *Suidas* hath the ſame relation; but there, the Text both, and the Tranſlation had need to be corrected: a little will do it, (τεσσαρακοντάκις for τεσσάκοντα) that ſenſe may be made of it. That there be, even now, *Spells* and *Charms*, when God is pleaſed to give way, (which in all things, wrought by the Devil, muſt always be underſtood) to make men *invulnerable*, no man, I think, upon the atteſtation of ſo many creditable witneſſes, can rationally doubt. Learned *Sennertus*, in his book *De vulneribus*, begins his 24. Chapter thus; *Cum nihil hodie*, &c. that is, *Whereas there is nothing more ordinary, now adays, among Souldiers, than by certain Pentacula, and Seals, and Characters, to fence themſelves, and to make themſelves*

ſelves inviolable againſt all kind of arms, and muſquet-bullets, &c. and ſo far was he from ſuſpecting, that any body that knew any thing of the world, would make a queſtion of the truth of it, that omitting that diſquiſition, as needleſs and ridiculous, he preſently falls upon that, whereof only he thought queſtion could be made; *An liceat Chriſtiano*, &c. *Whether it be lawful for a Chriſtian by certain Amulets, or Seals, faſtned to the body, or the like, to make himſelf inviolable to any kind of arms.* Some take upon them to limit, how far the *Devils* power, in point of reaſon, may extend in this kind; as I remember a learned man doth, who hath written the life of *Monſieur de la Nove*, a *French* Gentleman of great fame. So doth *Sennertus* too: he tells of many particular caſes, for which no reaſon can be given, but experience; wherein, and whereby the power of thoſe Spells is eluded or fruſtrated. But I think the trueſt limitation, is, *ſo far as God will permit, or give leave.* For I doubt not, but the Devil can do much more, as he is a Spirit, by his own skill and power, than to preſerve a ſingle man, even from Canon-ſhot. It is much more ſtrange, which yet I believe true, that whole Armies of men, (God then, not without good cauſe certainly, permitting) have been defeated by his power, as by ſeveral Hiſtorians and others, the relation whereof, becauſe obvious enough, I ſhall here omit, is averred: and ſome others made victorious as ſtrangely: in all which things, though ſet on work by men alſo, I look upon him, but as Gods executioner; without whoſe leave and permiſſion, whatever his power be, by his nature, he cannot hurt the meaneſt man. They that deſire to be further ſatisfied in this particular, may read *Delrio*, the Jeſuite, if they pleaſe; in his *Magical Diſquiſitions.* Yet I will not ſay, that I believe every thing, that he doth propoſe as true: it may be his faith, doth in ſome

things

things extend much further than mine: but I would have the quality of his witneſſes well conſidered; and if they will not (I think they do) avail to a certainty in this point; there be others that may be conſulted, whom no man, that I know, hath gone about to contradict, or challenged of falſhood, except it be in the way of thoſe *incredulous wiſe men*, of whom *Seneca* ſpeaketh, (*Mendacium eſt: fabula eſt*) *it is a lye: it is a lye. I will not believe it.* But I name him before any other, becauſe every where to be had.

I HAVE already gone further than I needed, to make good my cenſure of *Philoſtratus*, or *Damis*, in *Philoſtratus*, his falſe and deceitful judgment, concerning the power of *Magick*, to offend, or to defend, in ſeveral caſes, which hath occaſioned us, all this diſcourſe. The Reader I hope will acknowledge himſelf ſatisfied, that he was in the wrong, if he did think ſo, really.

NOW as I have hitherto argued againſt *Incredulity*, in this particular; ſo will I alſo give ſome examples of too much *Credulity*, in the ſame buſineſs, as I conceive, and why I think ſo. A learned man that hath written, *De Idololatria Magica*; *Photius*, ſaith he, *in Olympiodoro narrat.* No, not ſo, but, *Olympiodorus*, *in Photio*: it is not *Photius*, that is the Author of the tale; he ſaith nothing of it; but *Olympiodorus*, barely; whoſe words about that, and divers other things, he doth, as out of other Authors, only tranſcribe. Well, what ſaith *Olympiodorus*? That in *Rhegium*, over againſt *Sicily*, there was a *Magick*-Statue, or a Statue made by Art-*Magick*, to avert the burnings of Mount *Ætna* in *Sicily*, and to keep the Iſlands from the invaſion of barbarous Nations: which Statue being broken by one *Æſculapius*, Governor of it under *Conſtantius*, the Emperor; the Iſland was grievouſly annoyed by both thoſe *burnings*, and

and the *Barbares*. As much is ſaid by the ſame Author, of three other Statues, to ſecure the Empire from the eruption of the *Barbares*. That the ſaid learned man gave ſome credit to this, as that ſuch Statues were made, and that they were effectual to that end, may be gathered by his words. *Poſtea Diabolus, &c.* But I will not much ſtand upon that: it may be he did not intend it. Before I paſs my judgment, concerning the thing, as to the efficacy of ſuch Statues: I muſt acknowledge, that I eaſily grant, that ſuch Statues made by *Art Magick*, and to ſuch ends, have been anciently. For beſides what is here related by *Olympiodorus*; *Gregorius Turonenſis*, Biſhop of the ſame Town, in his Hiſtory, *lib.* 8. *Cap.* 33. where he deſcribes a general conflagration of the City of *Paris*, (but not comparable to that of the City of *London*, of freſh and horrible memory) which happened in his time; at the end of that Chapter, he hath theſe words, *Aiebant hanc urbem conſecratam fuiſſe antiquitus*, &c. that is, *It was reported, that this Town had formerly been conſecrated, that no fire ſhould prevail in it, no ſerpent, no glis*, (a Dormouſe properly; but I take it here for a Rat; I have ſome reaſon for it; but I will not ſtand upon it) *ſhould be ſeen. But now lately, when a Vault belonging to the Bridge, was cleanſed, and the ſullage, that filled it was carried away; a braſs Serpent, and a braſs Rat were found in it: which being taken away, both Serpents and Rats, without number, have appeared; neither hath it been free from the violence of fire.* So he beſides: *Leo Affricanus* in his Ninth book, of the deſcription of *Africa*, where he treats of the River *Nilus*; out of ancient writers of thoſe parts, doth relate, that in ſuch a year of the *Hegira*, ſuch and ſuch being Governours; there was in the rubbiſh of an *Ægyptian* Temple, found a Statue of Lead, of the bigneſs (and form, I ſuppoſe) of a *Crocodile*, graven with *Hieroglyphick*

phick letters, and by certain conſtellations contrived againſt Crocodiles, which being broken in pieces by command of the Governour, Crocodiles began to lay wait for men. But again: the Author of the Geography, commonly known by the name of *Geographia Nubienſis*, in high credit with all men, that are ſtudious of the *Arabick*-tongue, in his fifth part of the third *Climat*, (for ſo he doth divide his book) *Of the Country Hems*, ſaith he, *the Metropolitan Town is Hems*, (whether *Emiſſa* or *Hemeſa*, of the Ancients, I am not now at leiſure to conſider) *which by witchcraft and inchantment is ſo fenced, that no Serpents, or Scorpions can have entrance, and in caſe any be brought to the Gates, they die preſently.* Then he tells us of a *horſe-mans Statue*, ſet upon a *high arch* in the middle of the Town, turning every way according to the wind: and of the picture of a *Scorpion*, in one of the ſtones of the arch: to which painted, or carved Scorpion, if any man, bitten by a *Scorpion* or *Serpent*, apply dirt or morter, and afterwards, that dirt or morter, to his wound or bitten place; he is preſently cured. But this is beyond my ſcope, as well as my belief. But of the horſe-mans Statue, or picture of Scorpion, in the wall; being ſo confirmed by other parallel ſtories, I think it may be believed. Had we any certainty of the Ancient *Palladium* of *Troy*, I ſhould have begun there. But out of all queſtion, we may conclude, that ſuch Magical Statues have been found in more than one place: and not improbable, that the *Devil*, as he is a great emulator of Gods works, but not his holineſs, might have a reſpect to the *brazen-Serpent*, ſet up in the wilderneſs by Gods appointment. But of the efficacy of thoſe Statues, according to relations, we may very well make a queſtion: neither will Hiſtory make good, if well examined, all that is written of them. Neither is it probable, that the *Devil*, who can do nothing to annoy

annoy or protect men, without permission, can warrant any such things, as are reported, for the time to come, except he could beforehand by some *natural* or *supernatural* observations of his own (as in many propheſies of his, concerning things to come) find out the mind, or counsel of God in those particulars; or that God, or some good Angels subordinate to God, and privy to his will and determination in those things, had revealed it unto him; neither of which is very likely. And that which makes it more unlikely, is, that even those, who to become invulnerable, have had recourse to the Devil, or his agents, and have enjoyed the benefit of their purchase for some time, even to admiration; yet have found themselves, on a sudden destitute of it, to their great astonishment, and have miserably perished in their confidence, as is observed by more than one, who have written of that subject. How then should he be able to warrant any Town or City, and make his promise good for many ages?

WHAT I intended, to wit, a full consideration, or refutation rather of *Philostratus* his assertion, is, I hope, sufficiently performed.

OUR next instance shall be from *Josephus*, the *Jewish* Historian, highly esteemed, both by *Romans* and *Grecians*, and by one that could judge of good books, as well as any man of this, or former ages, stiled, *Diligentissimus, & φιλαληθέστατος omnium Scriptorum: The most diligent and greatest lover of truth of all writers*; sacred always excepted, we must understand. This *Josephus* in his Eight book of *Jewish* Antiquities, and second Chapter, where he treats of *Solomon's* wisdom, and exquisite knowledge of Nature; following the tradition of the *Jews* of those days, who because they were great *exorcists* themselves, and dealed much in *Spells* and *Charms* of all kinds, (so that from them the Heathens received divers,

divers, extant in their books to this day) to countenance their unlawful practices, did perſwade men, that *Solomon* was the founder of what they falſly called, *Natural Magick*: to magnifie this Art, and the power of it, *Joſephus* doth there produce a notable inſtance, which is this: How, that on a time, himſelf being preſent, one *Eleazer*, before *Veſpaſian*, and his *Sons* (or *Children*) and the chiefeſt Officers of the Army, did caſt out *Devils* from ſeveral that were poſſeſt; and to ſatisfie the company, there was no jugling in the buſineſs, commanded the *Devils*, as they went out, to do ſomewhat, which might witneſs the preſence of a *ſupernatural* power. To bring this to paſs, this diſpoſſeſſion I mean, beſides words, there was ſome other myſtical action: that was, the applying of a certain ring to the noſe of the poſſeſſed, under the ſeal of which ring, a piece of root was incloſed, which was believed (ſo reported, at leaſt) to be of ſingular efficacy to drive out Devils. The name of the root is not there ſet down by *Joſephus*; but in another book, *De bello Iudaico, lib.* 7. *Cap.* 23. he doth name it, *Baaras*, and withal doth tell ſtrange things of it, what danger it is, to pull it out of the Earth, except ſuch and ſuch ceremonies and cautions, which I forbear here, be uſed. Now that in all this *Joſephus*, though his report, to ſome may ſeem, both ridiculous and *incredible*, and is, I know, by ſome rejected as meerly fabulous, which made me pitch upon it the rather; yet that in all this, he doth deal *bona fide*, truly and ſincerely: as I believe my ſelf, ſo I hope to give good and convincing reaſons, why others alſo, who pretend to reaſon, as the trial of truth, ſhould believe. Firſt, that ſuch a thing was really done before

Veſpaſian,

Veſpaſian, the *Roman* Emperor, as he relates it; they that know that *Joſephus* was a man as nobly born; ſo of great credit at the Court, and in great favour with *Veſpaſian* himſelf; how can they rationally doubt? He muſt be ſuppoſed more than a mad man, that durſt write ſuch a forged ſtory, and atteſt perſons of that quality for the truth: had it been a thing of his own deviſing, nay had he lyed in any circumſtance of it. As for that he writes of that *root* or herb, that it hath ſuch properties, ſuch vertues, how to be pull'd out of the earth, and where to be found, *&c.* whether true or no, muſt not be laid upon his account, as I conceive, becauſe in that, truſting the relation of men, whom he took to be real honeſt men in their profeſſion, and to work by natural means, himſelf profeſſing no skill or inſight in that art; it is enough that in all he ſaith of it, there is nothing, but what was generally believed, or at leaſt reported and famed, not among the *Jews* only, but *Grecians* alſo, and others that were *Gentiles*. The name of the herb, he ſaith, was *Baaras*: and what is that, (from באר or בהר: I need not tell them, that have any skill in the tongue) but ἀγλαόφαμις in Greek: which herb is acknowledged by all, or moſt that write of herbs. *Joſephus* ſaith of it, it will with ſome adjurations, expel *Devils*: *Pliny* ſaith, or *Democritus* rather, in *Pliny* it is a Magical herb, which *Negromancers* or *Magicians* uſe to raiſe *the Gods*: that is, in the phraſe of our times, *Spirits*. *Joſephus* ſaith, there is great danger in the pulling up of it. One way he doth mention, is, by uncovering the root ſo far, that it may have but little hold in the ground, and then tying a dog to it, ſo that the dog may eaſily draw it out with him, when he thinks to follow his Maſter going away, as he followed him thither. But if the report be true, the dog comes ſhort of his reckoning, or rather doth much more than what he thinks he doth.

doth. For when he thinks to follow him, he doth his Maſter a better ſervice; he dieth for him, who otherwiſe (if the report be true, as before) could not have out-lived the boldneſs of his attempt. A ſtrange ſtory, but not of *Joſephus*'s contriving, nor by *Joſephus* only believed. The very ſame, as to the ſubſtance, is recorded by *Ælianus* alſo: *De Hiſtor. animal. lib.* 14. *cap.* 27. more fully, and, as his manner is, with ſtudied elegancy. He doth alſo give it another name, taken from this very ceremony, or action, κυνόσπαστον, that is, *dog-drawn*. The Latin interpreter doth ſomewhat contract the relation, for which I do not, ſeeing he hath all the ſubſtance, much blame him, it being almoſt impoſſible to expreſs all in another tongue without an unpleaſing redundancy, except the ſweetneſs (next unto ſweet muſick, to curious ears) of the *collocution* (a grand myſtery of the ſo much admired *Sophiſters* or *Orators* of thoſe times, their Rhetorick, as elſewhere I have declared at large) could have been exhibited alſo. But again, *Joſephus* ſaith, the herb grew in *Judea*: *Democritus*, in *Pliny* ſaith, in *Arabia*: but this is eaſily reconciled, and is done very fully, by learned men: and had *Democritus* ſaid in *Ægypt* or *Æthiopia*, there is enough beſides, to ſatisfie any man, that *Baaras* was a known herb, to thoſe effects by him mentioned, among men of that profeſſion, whom *Joſephus*, (a learned pious man, but herein too *credulous*, but not the firſt or only pious and learned, that hath been deceived in ſuch) accounted holy religious men, but in very truth, no better, (as how many at this day) than cheaters, and impoſtors, to what they pretended; by ſome others, of thoſe times, who had conſidered of it better than *Joſephus*, rightly called, *præſtigiatores* and *magi*. Now *Joſephus* ſo far acquitted, that he had no intention to deceive, but was deceived himſelf by others; if any will be ſo curious, as

to

to know what truth there is, or then was, for the reports concerning that herb; that there is such an herb, which for some kind of *resplendency*, may be called *Aglaophotis*, is by all *Botanicks*, or *Herbarists* I have seen, acknowledged. And if it be a kind of *Peony*, as is averred by divers, which against the falling-sickness is known to be of excellent vertue, it is less to be wondred, that for this very reason, it was first supposed to be of some vertue against *Devils* and *Dæmons*, the nature of this disease being somewhat *extraordinary*, and by some formerly supposed to proceed from some extraordinary cause; for which reason it was also called, *ἱερὰ νόσος*, or, *morbus sacer*, *the sacred disease*; and not only supposed to proceed, but also certainly known sometimes to be accompanied with *extraordinary supernatural* effects; yea plainly, *Diabolical*: whereof I have given some instances in my Treatise of *Enthusiasm*. So far the mistake then might be tolerable: but for the rest, the danger of plucking it out of the ground with the root, and the means used to prevent it, this by the experience of best *Herbarists* of these days, being found false, and fictitious; we must look upon it, as the meer invention of Magicians and Impostors to inhance the credit of their Drugs, and to serve the Devil by the increase of superstition; whereof examples are so obvious (in great Towns, as *London* especially) as no man needs to wonder at it.

BUT yet let us see, what may be said, even for that, not altogether improbable perchance; so they that are not so much experienced, will the better know by this example, how to examine the truth of things, and to distinguish between *certainty*, and *probability*, or *possibility*. Do not we to this day find things, which they call *Empirica* and *Specifica*, in the writings of very sober Physicians, that may seem as strange? As for example,

The

The rindes of the root of *Elder*, pull'd off from the upper part, ſhall purge by vomit: from the lower, by ſtools. The brain of a Ram, with ſome other ingredients, a good medicine againſt madneſs; provided that the Ram be a *virgin Ram* (*virginity*, an ordinary caution, in diabolical exploits, to blind the world, as afterwards ſhall be obſerved) and that his head be cut off at one blow. I find this in *Sennertus*: the other in *Anatomia Sambuci*, printed in *London*: where the Author thinks, but doth not affirm, that this happily may be aſcribed to ſome *Idioſyncracy*, either of the body of the patient, or of the humor, that cauſeth the diſeaſe; or perchance, to the ſtrength of imagination. And even *Galen*, ſuch an hater of all that reſented of any ſuperſtition, and rigid exacter of reaſon; he recanted afterwards, we ſhall ſhew; but even whileſt he was ſo, in his Tenth book, *De compoſitione Pharmacorum*, where among others, he doth ſet down a remedy againſt the ſtone in the bladder; *This remedy*, ſaith he, muſt be prepared with a kind of *religious obſervation*: *For the ingredients muſt be beaten, or bruiſed in a wooden-morter with a wooden-peſtle; and he that beats, muſt not have any Iron about him, either in his fingers, or ſhooes.* And this he calls a *myſtery*, which he ſaith he learned from a Ruſtick. But ſhould I here take notice of thoſe ſtrange things, and wonderful effects of herbs, which no leſs a man than *Matthiolus* tells of, in his *Dedicatory Epiſtle* to his *Herbal* for truth; what hath been written of the herb *Baaras*, would be acknowledged very *credible*, in compariſon, I dare ſay. Yet I believe our modern *Herbariſts*, that experience doth teach them the contrary. Well, but doth it follow neceſſarily, that if it be not found ſo, now: therefore it was never ſo? Yes, if we ſtick to the true reall nature, or natural effects of the Herb.

But who knows, but that the Devil might abuſe the Magicians of thoſe days, in that kind, making them believe, that thoſe ſtrange effects (for of that I make no queſtion) did proceed from the natural properties of the very *herb*, thus and thus obſerved; which doth not hold at this day; as I dare ſay there be many ſuperſtitions about Herbs and Plants, now in force among men of that wicked profeſſion, which were not known in former times. There is nothing in all this, but is very *poſſible*; and if I ſaid *probable*, it might be juſtified. But conſidering how many things in this kind, are to be found in the books of old Magicians, as *Democritus*, and others, which upon trial, even in thoſe days, were found falſe; and becauſe we would not multiply wonders, where there is no neceſſity, that when there is, as we conceive, we may ſpeak with more authority, and be believed; I ſhall rather ſtick to my former judgment, that it was but a fiction of the *Magicians* of thoſe days, to add credit and reverence to their art.

BUT now I turn to the men of theſe times; the *wits*, as they call themſelves, and by ſome others, for want of real wit, and good learning, are ſo *called*; who becauſe they believe nothing but what is palpable and viſible, deny therefore *Spirits* and all *ſupernatural* effects; and conſequently the truth of all relations, wherein *ſupernatural* cauſes are ingaged; what will theſe men ſay, to this of *Joſephus*? That he did invent what he recordeth to have been done, before ſuch witneſſes? What reaſon can they give, for ſuch a ſenſeleſs ſuppoſition? Or that the eyes of ſo many were deceived, who thought they ſaw, what was not truly and really to be ſeen? But then how deceived; by what means, *natural* or *ſupernatural*? It poſeth me to think what they can pretend, why we ſhould not *believe*. Yet I will ſuppoſe that ſomewhat they will ſay: if nothing elſe, yet this, that it is an old

ſtory

ſtory, and therefore they are not bound to believe it. A worthy anſwer for men that pretend to *reaſon*. But I will ſee, if I can fit them with a later, to the ſame purpoſe, and as irrefragable, as I account that old.

ANDREAS Laurentius, a late and learned Phyſician, well known to the world by his writings, in his book *De Strumis*, or *Kings Evil*, printed in *Paris*, *Anno Dom.* 1609, and dedicated to *Henry* the Fourth, of late Glorious memory; in his firſt book, ninth Chap. where he treateth of the power of the *Devil*, to cauſe, or to heal diſeaſes, at large; he hath there this ſtory: *The moſt Chriſtian King*, ſaith he, (the very ſame to whom the book is dedicated) *did ſee a Ruſtick* (or Country Clown) *who by the incenſe, or ſmoak of a certain herb, in a moment, as it were, would cure all that were ſick of the Kings Evil. He made them vomit, ſo that they did caſt much pituitous ſtuff, and with it certain little creatures, which he ſaid* were the (*germina*) *buddings* (or *ſeminaries* perchance) *of the diſeaſe. This I have heard more than once from the Kings own mouth, when he did enquire the reaſon from me. Beſides the King, Monſieur de Lominie*, one of the Kings Privy Council: *Monſieur de Frontenae*: *Francis Martell, chief Chyrurgion to the King, and divers others of the Kings bed Chamber, did ſee the ſame. I always was of opinion, that it was done by the Devil. Neither was I deceived in it: for this Ruſtick ſome few days after vaniſhed, and from that time, though by his friends, and thoſe of his houſe, ſought far and near, was never heard of.* So he. Good, and unqueſtionable witneſſes I hope, the King, and ſo many others of his Court, men of credit, and of all men (the *Chyrurgion*, at leaſt) beſt able to judge.

LET this be compared with *Joſephus* his relation: which ſhall we ſay is the ſtrangeſt? This I think. What then ſhall we ſay, is there any ſuch thing in the world,

as Truth: or such a thing in the Heavens Firmament, as a *Sun*? If so, then let us account, though *strange*, yet not *prodigious* those things, which are known so often to happen: but those men not so *strange*, as *prodigious*, who what all men see, would make us believe they do not see, or though they see, yet will not believe.

BUT now we are upon it I will run through some other instances: I shall not be long upon them; but they shall be chosen instances, that nothing may be left for the cure of those men (a hard cure I must confess) who love their disease, nay are proud of it, for the most part, as knowing they owe the reputation they have (among the vulgar) of *wise men*, unto it, more than they do, or have cause to do, unto any thing else. I speak this of the most. If any truly discreet and wise, and learned I must add, be of the same opinion too, we must needs look upon it, either as a judgment, or some natural distemper of the brain; for which I have the warrant of a learned Physician before spoken of, and one of their own sect in part; who though he did not believe *Devils*, because he did not see them; yet what he saw, and had often seen, or had been often seen by many others, whom he believed, (what we call *supernatural* operations) he pronounceth them *mad*, that did not believe. It may be the number of instances and testimonies of several men, of several nations, in cases or diseases of a several nature, may do what any one single or double evidence, though never so clear, could not.

ANTONIUS Benevenius, what I have seen of him is but very little in busk, but very considerable; and I see he is in good credit with all Physicians, for he is often cited by them with good respect. Nay, if I be not mistaken in *Sennertus*, *lib.* 1. *Part. II. cap.* 31. where he treats of the *Epilepsie*, he hath been set out with the *Scholia*'s of learned *Dodonens*, which must be no small honour

nour unto his book. I have been beholding to it elſewhere: and therefore ſhall give him here the firſt place. Well, in that little book of his, *De abditis nonnullis ac mirandis*, &c. in the 26. Chapter he hath this ſtory. A Souldier had an arrow ſhot through the left part of his breaſt, ſo that the iron of it ſtuck to the very bone of his right ſhoulder. Great endeavours were uſed to get it out, but to no purpoſe. *Benevenius* doth ſhew, that it was not feaſible without preſent death. The man ſeeing himſelf forſaken by Phyſicians and Chyrurgions, ſends for a noted *Ariolus*, or *Conjurer*: who ſetting but his two fingers upon the wound, with ſome *Charms* he uſed, commanded the iron to come out, which preſently without any pain of the patient, came forth, and the man was preſently healed. *Vidimus*, he ſaith: *we did ſee it*: but I do not approve of his cenſure at the end, that two were *damned* (the Patient and the Conjurer) for this Act. It was poſſible, the Patient was not ſo well inſtructed, how unlawful it was to ſeek to the *Devil* for help; how much better for a Chriſtian, though he ſuffer never ſo much, whereby he is made ſo much the more *conformable* to Chriſt his Saviour, to die. Or perchance not ſufficiently inſtructed, that ſuch a cure could not be wrought by ſuch means, without the *Devil*. There be ſtrange things written of the herb *Dictamnus*, which if he had read, or were told, he might think the man had the right way to uſe it, which all men perchance have not: nay, we need no *perchance*, if all that I have read of it, both in ancient and late Authors, be true. Beſides, God might be ſo merciful unto him, that he might heartily and with many tears repent of what he had done in the extremity of his pain. The *Conjurer* alſo, who

can abſolutely ſay, that he never repented? Not in the ordinary way of the world only, with a ſimple *Lord have mercy upon me*, when he was at the laſt: but time enough to make his repentance real, and ſincere? Though I muſt needs ſay, I think it is very ſeldom, that God doth grant true repentance unto ſuch, who wilfully and deliberately have put themſelves into the hands of the *Devil*, and either *directly* (as many do) or *tacitly*, which muſt be ſuppoſed, have abjured any right, or pretention to Gods mercy.

MY next inſtance ſhall be out of *Zacutus Luſitanus his Praxis Medicinæ admiranda*; a book of great credit with all I have met with, but thoſe who will admit of nothing for truth, (an effect of their ignorance many times more than *incredulity*) but what their little reading, and ſcanty experience hath commended unto them for truth. Which, I doubt, is the caſe of not a few in theſe days; who to avoid labour, and to cover their ignorance, would gladly reduce all medicine to ſome few, whether true or pretended, and by moſt believed true, revelations of theſe later times. *Galen* and *Hippocrates*, (I have heard it my ſelf) what ſhould they do with them? The courſe of Phyſick is now altered, by late diſcoveries: there is no more need of them. Ignorant wretches, and unhappy they, that fall into ſuch hands. But I have done. *Zacutus* his relation is this: A young Gentleman, of a comely ſhape, and of excellent parts, was ſo paſſionately in love with a fair maid, of a noble parentage, about eighteen years old; that he had no reſt, neither night nor day, very near unto diſtraction. But when by reaſon of the inequality of their birth, he found nothing at her hands, but contempt and ſcorn; enraged, he applies himſelf to *Witches* for revenge. They according to art, make a picture or image rather, of her, in wax, which when pricked, with ſome Charms,

and

and imprecations; at the same time the party was seised with such horrible torments in all parts of her body, that she thought her self pierced, or run through with some sharp weapon. It was not long before divers Physicians (the best that could be had, we may presume) were sent for, who at first thought those horrible accidents must proceed from some distemper of the womb. But after they had observed, that all remedies they had applied made her worse, rather than better, they absolutely pronounced her disease, to be no *natural* disease, and that she was either actually possest by some evil Spirit, or infested and infected by some of their creatures. In which judgment, see God would have it to prevent the contradiction of some confidents, which in all places are to be found; when she began to cast out of her body lumps of hair, (*tribulorum fasciculum*, I know what it may signifie besides, but I would not make the matter more strange than it must needs) others of thistles, needles; then a black lump in the form of an egge, out of which, when dissected, came flying Ants, which did cause such a noisom stink, that no body was able to abide the room: they were much confirmed. But at last, reduced to great extremity, and at the point of death, with much difficulty, being in a *Syncope*, she vomited a certain creature, of the bigness of an ordinary fist, of a black colour, long tail, hairy all the body over, like a mouse; which being fallen to the ground, did with great swiftness run to and fro the room, and then died. The Parents astonished with this horrible case, and seeing their child forsaken by Physicians, they have recourse to all the *Witches*, *Sorcerers* and *Magicians* the Town or Country yielded. Among all these, one was found, who did with no small confidence, upon condition of a good reward, undertake to make her well, if they sent for him, when she was in a fit. It was agreed: being in

a fierce fit, he is called: who, (*Zacutus* then present, he saith of himself) after he had applied a very white paper to her pole, in which two letters only (T. M.) were written, and an Asses hoof half burned, and chanted to her ears some words, (*Zacutus* did not hear them it seems) she was presently free from all evil, and so continued for the time to come. *Morbi ergo trans naturam*, &c. that is, *Diseases therefore besides nature, as after* Fernelius, Carrerius *upon* Galen *de locis aff. disp.* 37. *doth vigorously argue must be cured by remedies that are not natural.* So *Zacutus* concludes, as he did begin, making that, by his title, the very drift and purpose of his narration. I hope he did mean well, but with, he had spoken more warily. For first, were such cures never so certain and ordinary, yet are they impious, and unlawful; as not *Divines* only, the most and best approved, but also learned *Physicians* well determine and conclude. True it is, there is a story of a *Dispensation* granted by Pope *Nicolaus* the *V.* to a Bishop very dear unto him, which may seem to cross what we say, if Popes might not erre, and do wickedly, as well as other men. For the Bishop having been bewitched unto a grievous disease, of which he could not after many endeavours be cured by any natural means; a *Witch* offered her self, and upon condition she might be allowed to *bewitch* her, that had *bewitched* the Bishop unto death, (which she said was in her power to do) undertook to cure him. Whereupon the Pope being sued unto for a *Dispensation*, he granted it, and the business was done, the first *Witch* died, and the Bishop was restored. *Sprengerus* as I take it, who was an *Inquisitor* for all such businesses at *Rome*, was the first that made it publickly known. Scarce any body that writes of this subject of *Witches*, and their power, but takes notice of it from him. And as yet, I have not found it contradicted by any,

any, that I can remember. Neither do I remember that *Delrio*, in that bulky book of his *Diſquiſitions*, takes notice of it any where; which we may be ſure he would not have omitted, to vindicate the Pope, had he known how to excuſe it with a good conſcience, or how to cenſure it without offence. But the truth is, though he take no direct notice, and durſt not apparently juſtifie it, yet that it made him write more favourably of ſuch caſes, than otherwiſe he would have done; for which he is juſtly blamed, and as ſolidly refuted by learned *Sennertus. lib. 6. p. 9. cap.* 8. I cannot but ſuſpect. Yet as to this particular caſe, what he thought of it, he doth, without any particular mention, tell us freely enough, when he doth limit his *licenſe* or *diſpenſation* (which he doth allow) with this *proviſo*, that if help be required, or admitted from ſuch; yet of no other than the very *Witch* or party, that hath done the miſchief. For which, though he gives a very good reaſon, yet he concludes but timorouſly, *Quare raro admodum*, &c. *It muſt be therefore but very ſeldom, if ever, lawful, to require the help of another Sorcerer,* [or *Sorcerers*] *but only from him* [or her] *who is the actor of the miſchief.* But *ſeldom*, if *ever*. Now here, in the Biſhops caſe, it was required by the Biſhop, and indulged by the Pope, that a *Witch*, by bewitching her to death, that had done the miſchief, might do the cure. Was not this example, think we, in the mind of *Delrio*, when he ſo wrote; and was not he put to it ſhrewdly, between fear on the one ſide, and conſcience on the other? But how more they, between ſuch manifeſt *evidences* on the one ſide, and an obſtinate and reſolved *incredulity* on the other, who after all this will tell us, dare tell us, there is no ſuch thing, as *Witches* or *Sorcerers* in the world? Well, it was ſo it ſeems in this particular: the *Witch* that had done the hurt muſt periſh, or the

Biſhop

Biſhop could not be cured: but leſt the Reader ſhould miſtake, that it is always ſo, he may learn by another inſtance.

LEONARD Vair in his book of *Charms*, before mentioned, hath a ſtory of a woman, which though ſhe paſſionately loved her husband, yet when he came to approach her as her husband, ſhe was affrighted with ſuch horrid phancies and apparitions; and if much urged, ſuffered in her body ſuch ſtrange ſymptoms or accidents, that ſhe became an object of no leſs horror, than pity, to all that ſaw and heard her. Her husband was one, that this *Leonard* (no mean man, for his worldly eſtate and credit in the world) had a great affection for: and was not wanting to him, in the beſt advice, or aſſiſtance he could give him. But all to no purpoſe. They continued in this forced kind of *continence*, from the firſt of their legal matrimony, three whole years: at the end of which, the *Witch* that had out of meer envy and malice bewitched the woman to this unuſual kind of affliction; whether procured, or of her own accord I know not, becauſe my Author doth not tell me, came to the houſe, abſolved her; and from that time they lovingly and comfortably enjoyed one another. My Author doth not ſay *he ſaw it*, the woman, I mean, in her fits: neither was it fit he ſhould be admitted to ſee; which himſelf, I dare ſay, (a pious honeſt man, his book ſpeaks him) would have refuſed, had he been deſired. But how every thing did paſs, he did not want good information, we find by the account he doth give us, and the circumſtances of fact, as he doth relate them, fitter to be read in him, than related by me, in the judgment of any indifferent Reader, may amount to a *Vidimus*. It will be found in his third book of the ſaid Treatiſe, of my *French* Tranſlation, Page 502, &c.

BUT ſecondly, *curantur*, *Zacutus* ſaith, as if it were very

very certainly feasible, at any time, which is most false; and though his words seem to imply so much, yet I hope and believe it was not his meaning. For though God, for some reasons permit such things some times; and one reason certainly is, that men generally so inclinable to *Atheism*, might certainly know, if not wilfully blind, that there is somewhat besides flesh and bloud, and what may be seen with bodily eyes (that is, ordinary nature) to be thought on; yet I am very confident, that not one in a hundred, nor a thousand perchance, that seek to *Devils* and *Witches*, doth speed, or obtain what he doth desire; not because the *Devil* doth want power, or will, but because God doth not permit. Nay, many certainly, when they have done what they can or could, to be acquainted with *Devils*, yet have missed of their desires, which might be a just judgment of God, so to harden them the more in their *Atheism*, and other wickedness; or an act of his providence perchance, to prevent the mischief that they would do, had they such an assistant. Whereof we have a notable example in that monster, *Nero*, who as *Pliny* relateth, having with care and great longing, applied himself to the best Magicians of his time; yet God would not permit (*Pliny* was not so well perswaded of the gods of his time, as to say so) but would not, I say, permit, that they could do any thing before him, for the credit of their profession; whereby *Nero* grew very confident, and upon that very ground, many were then, and have been since, that there is no such thing as *Magick*; and that all that professed it, were but cheaters, and impostors. We might also say somewhat of *Julian* the *Apostate*, one of the greatest followers of *Magicians*, when *Magick* and *Necromancy* was in highest request, that ever was; as all writers, Christians, and others acknowledge. Yet for all that, how long he reigned, and how he died, we know. But

yet

yet more particularly, we have heard of one Biſhop, who ſped (as to this world, wretched man) in the hands, or by the hands of a Witch: But *Bodinus* will tell us of another Biſhop, whom he names, with all his titles and dignities; and he ſaith he was preſent with one *Faber*, a learned Phyſician: when one of that profeſſion did take upon him to cure him of a Quartan Ague; which nevertheleſs, for all his confidence, he could not do. But this is but one for another, becauſe it offered it ſelf ſo opportunely: but I believe, as I ſaid before, that many more, without number, miſcarry, either ſeeking to no purpoſe, or when they have found whom to treat with, finding themſelves cheated and fruſtrated.

BUT to return to the relation it ſelf, wherein I would leave nothing diſputable; I obſerve in it an *Image* or *picture* of the party to be tormented, made of wax. I obſerve it, becauſe I know ſome, who queſtion not the power of *Devils* or *Witches*; yet in this particular are not ſatisfied, how ſuch a thing can be. For there is *no relation or ſympathy in nature*, (ſaith one, who hath written not many years ago) *between a man and his effigies, that upon the pricking of the one, the other ſhould grow ſick.* It is upon another occaſion that he ſpeaks it; but his exception reacheth this example equally. A wonder to me, he ſhould ſo argue, who in many things hath very well confuted the *incredulity* of others, though in ſome things too credulous himſelf. If we muſt believe nothing but what we can reduce to *natural*, or, to ſpeak more properly (for I my ſelf believe the Devil doth very little, but by *nature*, though to us unknown) *manifeſt* cauſes, he doth overthrow his own grounds, and leaves us but very little of magical operations to believe. But of all men, *Cardan* had leaſt reaſon to except againſt this kind of *Magick*, as ridiculous or *incredible*, who himſelf is ſo full of *incredible* ſtories in that kind, upon his own credit

credit alone, that they had need to be of very eaſie belief, that believe him; eſpecially when they know (whereof more afterwards) what manner of man he was. But I dare ſay, that from *Plato*'s time, who among other appurtenances of *Magick* doth mention theſe, κήρεια μιμήματα that is, as *Ovid* doth call them, *Simulachra cerea*, or as *Horace*, *cereas imagines*, (who alſo in another place more particularly deſcribes them) there is not any particular rite, belonging to that art, more fully atteſted by Hiſtories of all ages, than that is. Beſides, who doth not know, that it is the Devils faſhion (we ſhall meet with it afterwards again) to amuſe his ſervants and vaſſals with many rites and ceremonies, which have certainly no ground *in nature, no relation or ſympathy* to the thing, as for other reaſons, ſo to make them believe, they have a great hand in the production of ſuch and ſuch effects; when, God knows, many times all that they do, though taught and inſtructed by him, is nothing at all to the purpoſe, and he in very deed is the only agent, by means, which he doth give them no account of. *Bodinus* in his Preface to his *Dæmonology*, relateth, that three waxen-*Images*, whereof one of Queen *Elizabeths*, of glorious memory, and two other, *Reginæ proximorum*, of two Courtiers, of greateſt authority under the Queen, were found in the houſe of a Prieſt at *Iſlington*, a *Magician*, or ſo reputed; to take away their lives. This he doth repeat again in his ſecond book, Chap. 8. but more particularly that it was in the year of the Lord 1578. and that *Legatus Angliæ*, and many *French*-men, did divulge it ſo; but withal, in both places he doth add, that the buſineſs was then under trial, & not yet perfectly known. I do not truſt my memory: I know my age, and my infirmities. *Cambden*, I am ſure, I have read and read again: but neither in him, nor in *Biſhop Carletons thankful remembrancer*, do I remember any ſuch thing. Others may perchance. Yet in the year 1576. I read

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in both, of ſome pictures, repreſenting ſome, that would have kill'd that glorious Queen with a Motto, *Quorſum hæc, alio properantibus* ! which pictures were made by ſome of the conſpiracy for their incouragement; but intercepted, and ſhewed, they ſay, to the Queen. Did the time agree, it is poſſible theſe pictures might be the ground of thoſe miſtaken, if miſtaken, *waxen Images*, which I deſire to be taught by others, who can give a better account.

MY next and laſt inſtance, in this kind, or matter of *Cures*, ſhall be out of the *Obſervationes Medicæ*, of *Henricus ab Heers*, Domeſtick Phyſician, not many years ago, to the *Elector of Colen*: a man of no ſmall credit in thoſe parts among the better ſort, eſpecially; but no friend to *Empericks*; among whom he reckoned *Van Helmont* as one of the chief. But I ſhall not interpoſe my judgment in that. Of *Heers*, I dare ſay in general, not to meddle with thoſe things that properly belong unto a Phyſician to judge of; that he doth write as a ſober, learned, and (which is the Crown of all) pious man. The ſubject of his eighth obſervation, is a very ſtrange ſtory of a young maid, that was bewitched by one of that wicked crew; which being found by the conſequents of the preſence, or abſence of the *Witch*; ſhe was laid hold of, arraigned and convicted; and for that, and many other things of the ſame nature done by her, as ſhe confeſſed, deſervedly put to death. But with the *Witch*, (as ſhe her ſelf at her death, had foretold it would be) the pains of the miſerable girle did not expire, but continued at leaſt one year after. So long is expreſſed, how much longer I know not. *Heers* had the keeping of her a good part of the time. In the mean time, ſuch ſtrange things happened unto her, and ſuch ſtrange things came out of her, that her keeper did verily believe, and did endeavour to perſwade divers others,

who

who were admitted daily ſpectators, (Scholars and Philoſophers, or Naturaliſts, among the reſt) that not the maid really in her body, did ſuffer thoſe things that did appear unto them, but that their *faſcinated* eyes (as it doth happen ſometimes) did falſly repreſent unto them things which had no real being. But did not long continue in that opinion, being convicted by manifeſt experience, as he doth relate, to the contrary. The particulars are ſo many, that I muſt deſire the Reader, if ſo curious, to take them from the Author himſelf: who in the relation is ſo put to it, to proteſt and to apologize for himſelf, that I doubt he had not been much acquainted with ſuch caſes, by his own experience, or read much in others, that write of them. *Quæ tunc viderim, audiverim*, &c. *What I then ſaw, heard, handled, becauſe I know there be many that will not believe*, &c. *So God bleſs me, I ſhall write nothing, but what I have ſeen.* And again, *I do moſt conſciencioufly*, (or, *by what is moſt ſacred*) *and all my domeſticks are ready with me moſt ſolemnly to take their oaths*, &c. But yet of all particulars, the laſt of all ſeemeth to me moſt obſervable, and that is, a *natural receipt*, commended and approved by more than one before, men of credit and learning, which he will tell you, it was a long time, though he did uſe all poſſible endeavours. before he could procure to remove or cure ſuch kind of witchcraft: but at laſt he got it, and it wrought the deſired effect. For the maid, he ſaith, with the uſe of it, perfectly recovered. He doth make us believe, he hath given us the receipt clearly expreſſed, which to underſtand he was long puzled. If ſo, he hath deſerved well of poſterity, and deſerves the thanks of the preſent age. However, it is very poſſible that what he found effectual, and ſome others before him, to ſuch a purpoſe, may fail ſometimes; which in things of ſuch an abſtruſe nature, and which depend

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of many circumſtances, it is no great wonder that it ſhould be ſo, when we ſee that ordinary Phyſick doth not always produce the ſame effects in all bodies; no, nor in the ſame ſometimes.

NOW of theſe receipts (this, upon this occaſion, to direct the *belief* of others, not much verſed in ſuch things) that pretend to ſome hidden, but *natural* vertue; therefore, as we had it before by ſome called, *natural*, κατ' ἐξοχὴν, or *eminently*: ſuch as keep to things meerly *natural*, as *herbs*, *roots*, *ſtones*, and the like; and are not accompanied with any words, or ſpells, pronounced or written; nor contain rites and ceremonies, as many are; I know not, if we allow, as all ſober men muſt, of *occult qualities*, I know not, I ſay, why we ſhould ſuſpect our ſelves, or make others ſcrupulous of ſuch: eſpecially when commended unto us by perſons, that are not at all ſuſpected, and that they are known to have been effectual, I will not ſay always, but ſometimes. I am not therefore of their opinion, I muſt confeſs, who confine us to thoſe things, for which a probable reaſon may be given, from the nature of the ingredients, or ſimple materials. But on the other ſide, where there is any juſt ground of ſuſpition, it muſt be conſidered alſo, that it may be the craft of the Devil, or his inſtruments (*Witches* and *Magicians*) to aſcribe cures to things *natural*, as the means, to draw us on by degrees; when thoſe *natural* things ſignifie nothing at all really; and all the operation doth proceed from a more myſtical and concealed cauſe. But again, no queſtion, I think, is to be made, but that the Devil and thoſe that work by him, to inhance the credit of their art, or power, where they are allowed, diſguiſe ſometimes the operations of things meerly *natural*, of purpoſe, with ſuperſtitious rites and ceremonies, which of themſelves do nothing; though probably without them,

thoſe

those natural things would not prove efficacious in the hands of them, that had them from such masters; nor yet in the hands of others perchance, through the ignorance or omission of some small circumstance, which in point of very nature, may much alter the case. However, in process of time, it is likely that such and such things came more generally, (as many of those *naturalia* or *specifica* are) to be known to be efficacious to such ends, which were at first as great secrets, prescribed by those masters, to them that did apply themselves to them. For otherwise, how they should come to the knowledge of men, (though some, by some casualty might, I confess) were hard to guess. Of this nature I suspect something may be found in *Trallianus*, than whom, I think, no man (those that profess such things under the *Devil* their Master excepted) hath more of these *Naturalia* or *Specifica*, for all kind of diseases. A strange thing, that a man in his profession, and the rational way, so learned and useful, as I have heard some eminent Physicians attest, besides what *Fererius* and others write, should give credit to so many tales, as he that reads must needs suspect, or rather absolutely pronounce of many, or most of them. Yet is he not content to set them down barely, to satisfie the curiosity of some, as he doth sometimes profess; but many times doth commend them, as approved by certain experience. Other ancient Physicians have, I know, some; but so many as *Trallianus* hath, and so confidently proposed, I think not any. Yet that he was a *Magician*, or did work at all by the *Devil*, of whose nature, and properties probably he knew little or nothing, I do not believe: but if his *naturalia* did prove so effectual, as he would make us believe, I must suspect nevertheless that the Devil had a hand in the operation of many of them. And should any man, acquainted with the mysteries of our faith & the Scriptures,

go the ſame way, to advance the credit of ſuch remedies. I ſhould believe him either a *Magician*, or as bad as a *Magician*. But even among Chriſtians, (profeſt Chriſtians at leaſt) as elſewhere, ſo in *England*, there be I doubt too many, that are not ſo tender-conſcienced, as to ſtick at thoſe things, or enquire after the lawfulneſs of the means, (through ignorance, and want of good information, ſome, probably) may they but compaſs their deſire, either of profit, or of eaſe. A very good friend of mine, a ſerious man, and a good Preacher, told me this ſtory, as very well known to him. A friend of his, he ſaid, having been long troubled with an Ague, and probably tried many means without ſucceſs, either went to, or lighted upon an Apothecary (he named him, and the place of his abode) who undertook to cure him, and to that end, delivered unto him ſix very ſmall rouls of paper, rouled up very cloſe, and bid him eat them. But he before he did execute what was injoyned, had ſo much curioſity or boldneſs, as to look into one of them firſt, then into another, and laſtly, into a third; in all which, he found no more, than this written, *Do well*, or, *All is well*: ſo reported unto me, uncertainly; but one of the two, certainly. Having ſatisfied his curioſity, and happily thinking there could be no *Magick* in this, he did what he was bid, that is, eat them. Whereupon he was ſurpriſed with great pains, the like whereof he had not felt before, for a while: but afterwards, was altogether free of his diſeaſe. Whereof having given an account to his friend, or Phyſician, what he had ſuffered firſt, and how free afterwards; Then I will warrant you, ſaid he preſently, you did open ſome of the papers; and ſo many papers, as you opened, ſo many fits you had, I believe, of thoſe pains, which his friend told him, was very true. At the ſame time, one that was preſent, but not ſo well known to me, told a

ſtory,

ſtory, that had much affinity, and I am much deceived, if I have not read ſomewhat printed that hath more: but one will ſerve our turn of this kind. For though I may perchance believe my friend, as he believed his, that it is true; yet to commend it to the Reader, as an abſolute truth, I dare not, but upon a probable ſuppoſition of the truth, the opening of the papers, and what enſued excepted, I ſhould not much wonder at the poſſibility of the thing, in point of nature. For a ſtrong confidence, if the Apothecary did well act his part, or *imagination* may do much: it is a common obſervation, and examples every where are obvious.

NOW to proceed, I have given, I think, a ſufficient account of the power of Magick in point of Cures, which by ſome, beſides them that deny all *ſupernatural* operations, is not believed, but more, I believe, for want of diligent enquiring into the thing, then through meer *incredulity*. I have made choice of ſuch inſtances, againſt which what rationally can be excepted, I cannot ſo much as imagine. But I will yet oppoſe *incredulity*, in another kind of *ſupernatural* operations, by inſtances as irrefragable as the former; and to them that think themſelves concerned in the true ſenſe of the Scriptures, more conſiderable. *Pſalm* 58. verſe 4. and 5. it is written: *They are like the deaf Adder, that ſtoppeth her ear: which will not hearken to the voice of the charmers, charming never ſo wiſely.* Beſides, *Eccleſiaſtes* the 10. verſe the 11. *Surely the Serpent will bite without enchantment, and a babler is no better*: and again, *Jeremy* the 8. and the 17. verſe: *For behold I will ſend Serpents, Cockatrices among you, which will not be charmed, and they ſhall bite you ſaith the Lord.* For the firſt place, it were no hard matter to interpret the words of the *Pſalmiſt*, as ſpoken *proverbially*, without any conſequence of a ſuppoſition of the truth, or reality of the thing, in matter

of fact. For many things are thus ſpoken *proverbially*, which they that ſpeak have no intention to aſſert as true, or perchance know, or believe at laſt, to be moſt falſe. So *Cygnea cantio*: *Sirenum cantus*, and the like; for which perchance ſomewhat may be ſaid, but not believed I am ſure, by all that uſe the ſpeech. Or if I compare a woman to a *Circe*, or a man to *Proteus*, or to aggravate any burden, ſay it is heavier than that of *Atlas*; no rational man will hence conclude, that *I* believe that ſuch have been really. But the two other places are more poſitive, and cannot ſo well be evaded. Yet *Valeſius*, not to name others, a very learned *Spaniard*, in his books, *De Sacra Philoſophia*, hath taken great pains to perſwade men, that theſe things were ſpoken not *proverbially*, but myſtically, and *allegorically*; and though he deny not *ſupernatural* operations by *Devils* and Spirits, whom he doth not at all doubt of: yet as to this particular, of *inchanting by magical words*, he doth altogether deny, as poſſible, and whatſoever is alledged by any ancient or late writer to that purpoſe, he doth reject, as meerly fabulous. *It* ſeems by *Pliny*, that learned men of old, have been very much divided in their opinions about this matter; inſomuch, that he dares not take upon him to decide it, but leaves it free to every man to believe as they ſhall ſee cauſe: His words, elſewhere produced by me, in a proper place, very notable and applicable to many occaſions, are, *Maxima queſtionis, & ſemper incerta eſt, valeantne aliquid verba & incantamenta carminum*; and again more particularly, *Varia circa hac opinio, ex ingenio cujuſque vel caſu, mulceri alloquio foras: quippe ubi etiam Serpentes extrahi, cantu cogique in pœnas, verum falſumne ſit vita non decreverit.* So he. We ſhall give light to thoſe words, *cogique in pœnas*, afterwards: We have given the ſubſtance of the reſt before. Now for my part, partly upon what I have ſeen my

my ſelf, but much more upon the teſtimony of others, who profeſs to have ſeen it, and give a particular account of every circumſtance; men all generally well accounted of; I do profeſs that I know not what to believe in the world, which I cannot ſay I have ſeen my ſelf; if I may not believe this, and commend unto others, for a truth. *If any thing, I* ſay, which *I* cannot ſay, *I have ſeen my ſelf*: which would be a ſtrange kind of *Incredulity*, and worthy to make a man unworthy of the ſociety of men, of whom, even the beſt, and moſt creditable, he can entertain ſo baſe an opinion: Neither can it, *I* think, enter into the heart of any man, to be ſo miſtruſtful, but theirs only who are conſcious unto themſelves of their own baſeneſs, and make no other difference between *lying* and *ſpeaking truth*, but as either beſt fits their preſent occaſion. As for *Valeſius* his opinion, though a learned man, and for ought *I* know, pious and wiſe; yet it is no wonder to me, that any one man, though pious and learned, ſhould fall into an opinion very *paradoxical*, and contrary to moſt other mens belief: eſpecially in a thing of this nature, which moſt depends of experience. *Pliny* hath ſufficiently warned us againſt this ſcandal, or exception, when in this very caſe, he tells us, that men are apt to believe and frame their opinions, according as they have found; or, by their particular experience: an excellent obſervation, and, as *I* ſaid before, applicable to many things of good moment, whereof *I* have given examples elſewhere. *I* am very confident, that it was not *Valeſius* his luck, to meet with any man (much leſs two or three, or more) whom he accounted pious and judicious withal, that could ſay, he had ſeen the thing done, with his own eyes, and in the preſence of many others: but more probable, that he had met with, or heard of ſome cheaters and impoſtors in this very caſe, whereof it were no very hard thing, *I* believe, to find inſtances & examples:

and when a man hath once framed to himself an opinion, and pleased himself (as we are too apt) in his invention; it is no easie thing, (such is the infirmity, even of the best of men) to get him out of it. But *Valesius* hath been, and his reasons fully answered and confuted by more it may be, but by one I know, very learned and judicious; and with so much respect and moderation, as that *Valesius*, I think himself, would have thought himself, had he read him, rather beholding to him, than otherwise, of whom also I should not be afraid, or think it any discredit (such an opinion I have of his real worth and learning) to borrow some instances, in such a case, more to be resolved by *instances*, that is *experience*, than any thing else. But that my curiosity hath been such in this particular, that I think (without pride or bragging (be it spoken) I could have furnished him. Which I may say also of what he hath written of, and upon *Josephus* his place, before examined, very accurately and learnedly: let the Reader, upon comparing, judge, as he shall please. But I have not yet, though before I have, upon another occasion, named the man: It is Doctor *Reynolds*, Royal Professor in *Oxford*, when he lived: and the book his learned *Prælectiones*, before named also. A pity it is, as he doth complain himself more than once, that the condition of those *Prælectiones* was such, that he was forced oftentimes to repeat the same things, which is able to make those, that have not patience, nor know how to value such ware, to be soon weary. His chiefest instances, besides *Fernelius* and *Matthiolus*, their opinions in the case, upon certain proof and experience are, the first, *Baptista Mantuanus*, a known Physician, in his notes, or observations upon *Avicen*, which he doth call *Lectiones*: whose words are; *Ego mihi credite, vidi meis oculis*, &c. that is: *My self with mine eyes, you may believe me, have seen it, a certain*

certain man who when he had made a circle (cumque signaret) and drawn some characters about it, and uttered some words, he did call together above a hundred Serpents. So he. This indeed *Montanus* doth not relate to the same end that I do, to prove that there be supernatural operations by the intervention of Devils and Spirits; but he, to prove the strength of *imagination*. For he was, it seems, of the opinion of some *Enthusiasts Arabs*, as *Avicenna* and some others, embraced by some professing Christianity also; who did ascribe so much to the strength of *imagination*, as if Rain, and Thunder, and even Earthquakes might be caused by it. Certainly, they that did believe this, really, had a very strong *imagination*. How comes it to pass, they never did none of those miracles? But for a further resolution, or refutation of this, if any desire it, I refer them to learned *Fyenus* his excellent Treatise, *De viribus Imaginationis*, well worth the reading, written in the old *Aristotelean* way; though he do *Aristotle* some wrong, unwillingly I believe, when he doth say, that *Aristotle* he believeth, did write of the strength of the *imagination*, no were, but *Problem. l.* 10. *c.* 12. a great mistake. But to our purpose. *Remigius* his relation, which is not in *Reynolds*, is more strange, and not less credible, I think. *I have seen a man*, saith he, *who from all the neighbourhood (or confines) would draw Serpents into the fire, which was inclosed within a Magical Circle; and when one of them, bigger than the rest, would not be brought in, upon repetition of the Charms before used, he was forced, and so into the fire he did yield himself with the rest, and with it was compassed.* So *Remigius*. By this, what *Pliny* meant, by his *cogique in pœnas*, may be understood. But I must conceal nothing from my Reader. They that should see my *Remigius* would easily believe that I have read him over, more than once, by my noting and scribling in

moſt pages of it. Yet at this time, *I* muſt confeſs, *I* could not find this paſſage, where *I* thought it moſt probable it would be found. And that which makes me ſomewhat ſuſpitious is, that *I* find much of this relation, ſet out with more floriſh, as acted elſewhere: which *I* confeſs is very poſſible, that what the *Devil* hath done in one place, he may do in another. And this *I* find in an Author, who profeſſeth to have travelled the greateſt part of *Europe*, to ſatisfie his curioſity: and to ſpeak truth, for the bigneſs, *I* have not read ſtranger things in all kinds in any book: but this of Serpents, he doth relate from others, of what credit *I* know not; he doth not ſay he did ſee them himſelf. And therefore the Reader may ſuſpend his belief, as to this particular relation; if he pleaſe, till he or *I* have found it in *Remigius*. Yet withal *I* muſt ſay, that the ſame Author, but now ſpoken of, though he doth not atteſt this relation of Serpents, as a thing ſeen by himſelf; yet another he doth, (*Vidimus*) his word, which in point of the creatures charmed, is as different, as *Serpents*, are from *Flies*; in all other things have much affinity: *Hercules* πάνοπλος, is the title of the book: one *Joh. Exneſtus Burggravius*, the Author: theſe two particulars of Serpents and Flies, page 68. and 77. My Author for *Remigius*, is one that calls himſelf *Philippus Ludwigius Elich*, in his *Demonomagia*: who is very full of quotations, out of good books, *I* confeſs, but otherwiſe, whether ſober or no, when he wrote; he is ſo full of extravagancies, *I* do not know. But again, *Remigius* and *Burggravius*, their relations agree very well; but that they do not agree in the place, which is no argument againſt the truth; ſome may think it a confirmation of their relations, becauſe as *I* ſaid before, it is very poſſible the ſame thing in ſubſtance might be acted, as moſt other things are, in different places: But *Delrio*, in whom though diligent

gent and copious enough. *I* find none of these, nor a word of *Valesius*, he hath an example which he calls *celebre exemplum*, as known unto all men, that seek after these things, and uncontrollable; so I understand him; but of a quite contrary event: for there the *Magician* was kill'd by the Serpent, who last appeared, who probably might be the *Devil* himself: but enough of this.

MY next instance (in *Reynolds* also) or testimony, is of *Andreas Masius*, that excellent *Commentator*, and learned Divine, who being intreated by *Wierius*, to explain unto him the true notions of the *Hebrew* words, wherewith all kind of *Witchcraft* is expressed in the Scriptures, when he comes to the word חבר, which properly signifieth *incantare*, or *to inchant*; he doth add: *Et ego vidi*, &c. *I also have seen them, who with words* (or *charms*) *could stop wild beasts, and force them to await the stroak of the dart: who also could force that domestick beastly creature, which We call a Rat, as soon as seen, amazed and astonished to stand still, as it were immovable, until not by any deceit or ambushes, but only stretching their hands they had taken them, and strangled them.* So learned *Masius*. Some Reader it may be that is not *incredulous*, for want of due consideration, will be astonished at these things, that such power should be given unto man, or *Devil*. But they should rather make this use of it, that if such power even *Spirits* have, that are Gods creatures, and servants; which both good and bad are, though against their wills; what may his power be, who is the *Creator* of all things; and how inexcusable they, who in some articles of our faith, stick at some things, as impossible to God? And if they believe,

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(they do, if true Christians) that one Angel, at Gods command, destroyed in one night, *one hundred fourscore and five thousand men*, why, a wonder unto any, that a man, by the help of the *Devil*, who is a rebel-Angel, should have such power (God not hindring) upon dumb creatures, whether fierce or tame? The *German Piper*, I think, there be but few, but sometime or other have heard of, who having agreed with the Town, or Village, at a certain rate, to destroy all the Rats, which did much annoy the place, and after performance, was denied, and laughed at: drew by his musick all, or most Children of the Parish, or place, after him; who (if a true tale) were never heard of. It is related by many for a truth, and said by some, to be left upon the records of the place or Country. But I will not trouble my self to seek my books or papers for it, at this time. Enough hath been produced of later times, which I think unquestionable, and I have yet more to the same purpose. I remember well, that many years ago, Sir *Henry Wootton*, being then *Provost* of *Eaton-College*, he did tell me, that some body, whether English or Outlandish, did offer unto him to destroy all the *Moles* of the Country, for I know not what compass of ground: but this, not by any charm, or incantation, he said, but by a secret of nature; because the Moles, at a certain time of the year, it was their nature and custom, to gather together in one place, and then, what to be done, I know not: he told me more, but this is all I remember. But I have a story of a later date, which though for some reasons I am somewhat shye to come to: Yet, because in two several places in my *Notes* and *Observations* upon *Diogenes Laertius* lately set out, and in those *Observations* upon the *Psalms*, and *Proverbs*, the importunity of Printers, when I was not very well furnished, either with books or leisure; but worst of all, of will, (when nothing could

could be expected to be acceptable, and welcome, but what reliſhed of ſchiſm and rebellion) extorted from me: but becauſe in thoſe two ſeveral places I have touched upon it, I deſire I may have the liberty to relate it here at large.

IN the year of our Lord 1648. I then lived in *Suſſex*, ſome three miles from *Chicheſter*, under the protection, not out of any love to me, who was looked upon as a deſperate malignant; but out of a reſpect to my wife, between whom, and his wife, there was ſome relation of kindred; but under his protection, whom I dare not name; but a man of very great power, at that time; I wiſh he had made better uſe of it, than generally he did: though I never heard that he did much inrich himſelf by it, which many others did, who had leſs power, but were more covetous. I muſt acknowledge, not knowing at that time, where to diſpoſe my ſelf more commodiouſly, I was much beholding to him: and it did much conduce to my peace and quietneſs, as being of that profeſſion and party, then ſufficiently hated and perſecuted; that he would do me the favour, and honour ſometimes, as to come to my houſe. One time (I can tell the very day, it was the 11. of *February*) he came, and brought with him a Gentleman, his wives own father, and of kin to mine, who had been not long before Sheriff, as I remember, of *Sommerſet ſhire*, and ſuffered much by the times, for his loyalty. They came on horſeback, with divers ſervants, among whom, becauſe the chiefeſt of the company had lately bought a *Barbary*-horſe, to whom he did not think convenient, as yet, altogether to truſt himſelf, was one *John Young*, a known horſe-courſer of that Country. Whileſt we were above, in the beſt Room I had, and the Servants in the Kitchin by the fire; my ſon (the only I then had, or ſince have had; ſome 12. or 13. years of age) comes in, with his Maſtiff,

Maſtiff, which he was very fond of, as the Maſtiff was of him: *John Young*, to make himſelf and the company ſport; What will you ſay, Sir, ſaith he, if I make your dog, without touching of him, lie down, that he ſhall not ſtir? Or to that effect. My ſon, for it was a Maſtiff of great ſtrength, and courage, which he was not a little proud of; defied him. He preſently to pipe, and the Maſtiff (at a diſtance) to reel: which when the boy ſaw, aſtoniſhed and amazed, he began to cry out. But the man, fearing ſome diſturbance in the houſe, changed his tune, or forbare further piping, (I know not which) and the dog ſuddenly became as well and as vigorous as before. Of this I knew nothing, till the company was gone. Then a maid of the houſe obſerving that I much wondred at it, and wiſhed I had ſeen it: O Maſter, ſaid ſhe, do you wonder at it? This man doth it familiarly, and more than that, the fierceſt horſe, or bull that is, if he ſpeak but a word or two in their ears, they become preſently tame, ſo that they may be led with a ſtring; and he doth uſe to ride them, in the ſight of all people. This made me the more impatient; and ſo it was, that being invited thither to dinner againſt the next day, I thought long till the time was come, and had not (the next day) been long there, but told the Maſter of the houſe, before much company, that were then preſent, what I had heard of the man, and how deſirous I was to be further ſatisfied; That ſhall you ſoon be, replied he: and preſently ſent one for him. But anſwer was brought he was gone abroad, but they thought he would not be long away. This very delay, though but for ſo ſhort a time, troubled me, which whether obſerved or no; Well, well, ſaith the Maſter of the houſe, I will give you ſome ſatisfaction, in the mean time, by one ſtory I ſhall tell you. This man, ſaid he, was once in company, and being in the mood

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(or to that effect) began to brag, what he could do to any dog, were he never ſo great or ſo fierce. It happened, that a Tanner, who had a very fierce Maſtiff, who all the day was kept in chains, or muſled, was in the company, who preſently (not without an oath perchance, it is too uſual; good laws againſt it, and well executed would well become a Chriſtian Commonwealth) offered to lay with him ten pounds he could not do it to the ſaid dog: that was, without any force or uſe of hands to lay him flat upon the ground, take him into his arms, and to lay him upon a table. *Young* hapned to be ſo well furniſhed at that time, that he preſently pull'd out of his pocket (I think I was told) ten ſhillings. The Tanner accepts; the money on both ſides laid into the hands of ſome one of the company, and the time ſet. At which time, to the no ſmall admiration, certainly, of them that had not ſeen it before, but to the great aſtoniſhment, and greater indignation of him, that had laid the wager; with a little piping the party did punctually perform what he had undertaken. But inſtead of the ten pounds he expected, being paid only with oaths and execrations, as a *Devil*, a *Magician*: after ſome expectation, a ſuit was threatned or commenced. The concluſion was, that the buſineſs being on both ſides referred to arbitration, and this very Gentleman that told me the ſtory, choſen and agreed upon for one; of ten pounds, five (if my memory fail me not in any particular circumſtance, as in the main, I am confident it doth not) were given him, and there was an end. Then they began to tell ſome other of that company, beſides horſes, what he had done to fierceſt bulls, before great company, and ſome perſons of quality: but withal, what one bull, more refractory than the reſt, had done to him; carried him, againſt his will, into a deep pond, where he was in ſome danger, but at laſt, had his will of him alſo, as well as of the reſt. Whileſt they were ſpeaking, in comes *John Young*.

John

John, ſaith the Maſter of the houſe, here is a Gentleman, at whoſe houſe you were yeſterday: he is very deſirous (to ſatisfie his curioſity, and to no other end) to ſee ſome of your feats. I was ſitting by the fire, (it was cold, and I was not very well) but turned and fixed my eyes upon him, and he his, as earneſtly upon me. I told him what I had heard of him, and that it would much ſatisfie me, to ſee that done with mine eyes, which, I knew, by ſome was thought impoſſible. Whereupon the man, ſtill earneſtly looking upon me, began a diſcourſe, how that all creatures were made by God for the uſe of man, and to be ſubject unto him; and that if men did uſe their power rightly, any man might do what he did. I muſt confeſs, I did wonder not a little to hear a man, whom by his profeſſion, and his countenance, you would hardly have thought able to read (and whether he was, I do not know) to ſpeak ſo Philoſophically; eſpecially after. I remembred what I had read in *Cornelius Agrippa*, that famous, but learned *Magician*, to the ſame purpoſe, *De occulta Philoſophia lib.* 3. *cap.* 40. *Quod unicuique homini impreſſus eſt character*, &c. where he begins: *It is approved by good experience, that man naturally hath an inbred power in him of binding and commanding*, &c. and yet, it is far from my thoughts to think, that ever the man heard ſo much as of the name. But after I had heard him a-while, I did adventure to deſire him, that I might hear ſome of his piping. He, as one that made very ſlight of it, took a little ſtick out of the Chimney, moſt of the company being buſie in diſcourſe, one with another, not regarding what paſſed between him and me: and did begin to make ſome kind of noiſe, wherein I did not think there was much muſick. But this I obſerved, (the Reader may laugh, and I know it might be a chance) that whileſt he was piping, which was not long, a Cat that was in the Chimney-corner,

ner, came towards him, and looked upon him, in that poſture of body, that I could not but take notice of it. But, by this, Dinner was brought in, and the room with gueſts and ſervants, pretty full. The man promiſed me he would come to my houſe, and I to him, he ſhould not loſe his labour. I truſted to it, and forbare any further mention of him, whileſt I was in the houſe. But when returned to my own, I expected, day after day, and no news of him. I ſent, as opportunity offered it ſelf, meſſages unto him: promiſes were returned, but no performance followed. At laſt, after I began to ſuſpect the man avoided me, I made two journeys to *Medhurſt*, ſome ſeven miles from mine own houſe, where I was told, or not far off, he did live; but for ought I could do, I never had the ſight of the man ever ſince, and I think he died before, or ſoon after I left the Country. Upon enquiry, all that I could learn is, that he had learned it of his father, who they ſaid, drove the ſame trade before him.

IF the Reader have received any ſatisfaction from this ſtory, I am glad of it. If not, to make him amends, I will tell him another, I cannot ſay more true; but he will perchance, becauſe better atteſted, and from the place, and occaſion more noble; whereof a *Bull* is a conſiderable part. And this, not becauſe I deſire to pleaſe his ears, (which is far from me) but to vindicate a truth of ſuch conſequence, which cannot (except Scripture authority will be thought ſufficient, which in this particular ſeems to ſome doubtful) be better vindicated, than by experience. After the death of Pope *Leo* the Tenth, and before *Adrian* the ſixth, his ſucceſſor, was choſen, (being then abſent) and come to *Rome*, there was, it ſeems, beſides other confuſion, by ſtrife and diviſions, a grievous Plague at *Rome*: which did ſo amaze the people, being otherwiſe, by other evils,

much

much annoyed and perplexed; that having tried other uſual means to no purpoſe; at laſt, they had recourſe to one *Demetrius*, a *Grecian*, and noted *Magician*, who was ſaid, and atteſted by ſome, to have done wonders in that kind, in other places. The man, with much confidence, undertook the buſineſs, promiſing to clear the City, not for the preſent only, but for the time to come alſo. This to bring to paſs, (for a good reward, we may be ſure) he requires a bull to be brought to him: a black bull it muſt be, and a very fierce one, they ſay it was: but he after ſome charms, made him gentle and patient enough, ſo that he ſuffered his horns to be cut off, without any reſiſtance. What I chiefly aimed at, is at an end: but if the Reader deſire to know ſomewhat of the iſſue, truly I am at a ſtand in that. *Quercetanus, de peſte*, relates it out of *Paulus Jovius*, whom I have not; *Peſtem Romæ graſſantem, ſedatam fuiſſe incantationibus cujuſdam Demetrii*, &c. that is, That *the Plague, raging in* Rome, *was aſſwaged by the inchantments of one* Demetrius, *&c. Delrio*, the Jeſuit, out of *Grillandus*, ſaith nothing of the Plague, (*Delrio* doth not, whether *Grillandus* doth, I know not; I have him not at this time) but only of the Bull (which he calls, *ferociſſimum taurum*) how he was calmed by Magick-art, and led by a ſtring, hundreds of people following, and for this very act, *Demetrius*, as a notorious inchanter, caſt into priſon. But *Gilbertus cognatus*, (him I have) who very largely doth tell the ſtory, and by ſome prayers I have of his in another book, ſeems to have been a very religious man, and was then at *Rome*, as I take it: by him, indeed the Plague is mentioned, a very ſad Plague, and the confuſions of the City at that time fully ſet out: the *Magician* alſo hired, the Bull required and tamed: all this he hath at large: but not that the Plague was thereupon aſſwaged or removed: though it ſeems the people

of

of the City, had so good an opinion of the man, after he had done his feats, that when cast in prison, by authority, as a *Magician*; he was violently delivered by them, and set at liberty. And *Cognatus* doth add, that from thence, he went into a certain place, where the Plague was, and that it was said, he had, by his art cleared it; but, said only: whether truly or falsly, he doth not tell us. *Onuphrius*, in the life of *Adrian* the sixth, doth mention the Plague, but nothing else: neither indeed was it for the credit of the place, or people, he should. For *Cognatus* writing to his friend about it, begins, *De Graca illâ* (the *Magician* that was imployed was a *Grecian*, I told you before) *superstitione, quæ Romam, Anno* 1522. *invecta fuit, scribere volens, vereor*, &c. that is, *Purposing to write of that Greek superstition, which was acted at* Rome, *in the year* 1522. *I have reason to fear, that neither I shall acquit my self, as I ought, and that both to you, and other Readers, the thing will seem incredible. For such is the indignity of the thing*, &c.

WELL, I think we may take it for granted if certain and approved experience, can make any think indubitable, that by *charms* and *inchantments* many *supernatural operations*, are brought to pass: and if such approved testimonies of fresh memory were wanting, yet to me, as to many others I suppose, the testimony of so many ages, grounded upon common experience, would be a sufficient evidence. After the Scriptures, *Homer* for his antiquity, of all Authors now extant, is most considerable; whose testimony is ordinarily produced, as indeed very pertinent and emphatical: So is *Plato's*, in more than one place: So *Pindarus*, and divers others, whom I pass by, because every where to be found. Physicians and Philosophers, if not all, yet not a few, did allow of them; and the laws of Princes some-

times did, and ſometimes not; but thoſe that did not, and were moſt ſevere, but not unjuſt againſt them, (as indeed they were, ſometimes) they are as good evidence, in our cauſe, to prove that ſuch things were practiſed, and found available, as thoſe laws, that did favour them. *Ammianus Marcellinus*, whoſe judgment we need not much ſtand upon, as long as his teſtimony, for the matter of fact, is good: in his Hiſtory of thoſe times, when himſelf lived, doth record it, as an example of great cruelty, that ſome were proceeded againſt in his time, as great malefactors, becauſe they had made uſe of *anile incantamentum, ad leviendum dolorem*; and in another place, that *a certain Magiſtrate, (anum quandam ſimplicem*, &c.) that is, *Did put to death a ſimple* (or *innocent*) *old woman, which was wont with ſmooth* (or *harmleſs*) *inchautments, to cure intermitting Fevers*, (or *Agues*) *after that the ſame being ſent for, had healed his own daughter.* A cruel thing indeed, that he ſhould uſe her help, or art, to cure his own daughter, and afterwards put her to death, for curing others, and making a practice of it: except we underſtand it ſo, that this man in authority, not fully ſatisfied that ſuch a thing could be; that is, *that charms and inchantments* were of that power, and having ſuch an opportunity to know the truth, having a daughter ſick in the houſe, he made uſe of her; and finding that ſhe was a *Witch*, indeed, and dealt in thoſe things, which by the laws of thoſe times were ſtrictly inhibited under pain of death; ſo he put her to death, notwithſtanding that (againſt his expectation perchance) his daughter had reaped the benefit of her unlawful profeſſion. And yet let us obſerve by the way, that if he did it of purpoſe, to make trial, and to know the truth; beſides that he made himſelf obnoxious to the law, for treſpaſſing againſt it, under pretence of trial, and finding of tranſgreſſors; which

which I believe the law did not allow: he might also have missed of his end. For it was possible, that she that had cured many by those unlawful courses, might not cure all, though she used the same means. For still we must presuppose the concurrence of Gods will and permission, without which nothing lawful or unlawful can be done: besides, what may also be alledged from natural hidden causes: and there be store of instances to that purpose, that effectual charms, in, and by the same hands are not always effectual. But again, *Wierius* would say, that the *Devil*, to mischief a poor innocent old woman, did so contrive it, that her charms should be effectual at that time, though in very deed, all that she did, did contribute nothing really to the cure, whereof himself was the immediate and only author. So far we may admit, that the charms of themselves were nothing, but as they were made effectual by him. But the woman therefore, that did apply her self to the *Devil*, and entred into covenant with him to such and such purposes; or, say she made no direct covenant, yet used an indirect way, by the laws of the land severely interdicted; she innocent, and no *Witch*, but in conceit? Who seeth not, I have said it before, and say it again, how by this device any malefactor may become innocent? But of *Wierius*, and his opinion, before sufficiently.

WHAT *Ammianus* doth call, *anum simplicem*, I understand *a white Witch*, as in some parts of *England* they are called; that is, such as are generally, by the common people, supposed to do no hurt, but much good; to distinguish them from ordinary mischievous *Witches*. When I lived in *Sommerset-shire*, where, as soon as by years capable, by the *Collation* of *Lancelot Andrews*, then Bishop of *Winchester*, (whose name will be in honour, and his books in request, as long as good learning, and true piety both, which of late hath suffered

great detriment, are in credit in *England*) I had a *Living*; I became acquainted with a very pious and hoſpitable Gentlewoman, one Miſtreſs *Still*, the widow of Biſhop *Still* his eldeſt ſon, as I take it; and by her, with another of the Biſhops ſons, yet living, for ought I know: a Gentleman of excellent parts; but, I think, better known unto moſt, by a ſtrange infirmity he had, for which many that had ſeen him abroad, as I have often ſeen him, and once at my houſe, would have ſworn he had been bewitched; yet natural, and contracted, as I have heard, by ſome hurt in his back-bone, through the unrulineſs of his horſe, when he was upon his back. But this ſtory, now to be told, I had from him. I wiſh I could relate it in his words, for he was an excellent ſpeaker: There was in his fathers time, whileſt a Parſon of ſome Living there, in that Country, ſuch a creature, which for the good ſhe was ſuppoſed to do, and good only, had got the name of a *white Witch*; and was by many, who were not ſenſible of the hurt ſhe did, by drawing ſo many into *condemnation*, and *the ſnares of the Devil*, who did uſe her help; magnified and admired. It ſeems the woman did not want, either tongue or boldneſs, to juſtifie her ſelf, and her proceedings, when occaſion was; and had got the reputation, among many, not only of a *cunning*, but alſo *religious* woman. Whereupon Doctor *Still* was deſired by ſome of better judgment, to admit her to ſome kind of conference, that the people, if poſſible, might be undeluded. But he, for good reaſons, I make no queſtion, refuſed it: yet was willing to repair to the Pariſh, where ſhe lived, and publickly out of the Pulpit, declare his opinion concerning ſuch practices, which he hoped, would do as well, or better; which was kindly accepted. The *Sunday*, or *Lords-day* (which ſome affect to call the *Sabboth-day*, but not ſo properly) being come, which he had ſet and promiſed,

promiſed, he went: Any body may ſuppoſe well accompanied, with friends and ſervants. The horſe that he did ride, was his own ordinary Gelding, to which he was accuſtomed. But when near the place, (town or village) the horſe began to riſe, and to caſt, in a ſtrange manner, which he never was known to do before: and his carriage was ſo impetuous, that no body could come near the rider, who was ſuppoſed to be in very great danger, as they were all in great amazement. But at laſt, there being ſome kind of *Croſs* or *Market-place*, with a ſtone-aſcent to it, not far of; the horſe carried him up thither, and then ſtood ſtock ſtill. The *Doctor* had no hurt, but could not for a time, but be very ſenſible of what he had ſuffered by ſuch violent concuſſion (or *ſuccuſſion* more properly) in his body: and by the ſtrangeneſs and unexpectedneſs of it in his mind; ſo that of neceſſity he was forced to turn back, and they that expected him, were diſappointed. What become of the creature afterwards, either I never knew, or have forgotten. The *Doctor*, we know, continued in good credit, and became afterwards *Biſhop* of the place. I have done with my ſtory, which for the ſubſtance, as related unto me, I dare warrant true: but if miſtaken in any circumſtance, I deſire the Reader to conſider, that it is almoſt half a hundred years ſince it was told me. I know there be many, ſo little grounded in the true faith and myſteries of *Godlineſs*, that at the hearing of this (if they believe it) they will be ready, either to quarrel with God Almighty, for ſuffering; or to interpret this permiſſion of his, as a kind of juſtification of the woman, and her practices. But we ſhall meet with ſuch objections, in another place, before we end this firſt *Part*. I ſhall ſay no more here, but this: How can they ſo much wonder at this, who know, that God

in all ages hath ſuffered, ſometimes, as lately amongſt us, eminently a wicked cauſe to proſper: and Godly men, his faithful Miniſters and Servants; yea godly Kings and Princes (whereof our late moſt pious *Soveraign*, a rare example) to fall into the hands of the wicked? That the Church of God in general hath been ever ſubject to the oppoſition and perſecution of the *Devil* and his inſtruments: and more particularly, that St. *Paul*, though a *Saint*, ſo dear unto God, met with an *Alexander*, who *greatly withſtood him*; and that, when he would have come, once, twice, to the *Theſſalonians*, who perchance needed him as much, or more, than the Doctor was needed in that place (Town or Village) whether he was going; *he was hindred by Satan*?

BUT now I am in *Sommerſet-ſhire*, before I leave it, I beg the liberty of another relation, which though it be not much to my main purpoſe, yet becauſe I have not hitherto, to my beſt remembrance, met with it elſewhere, or not ſo fully as I wiſhed, I would preſerve the memory of it to poſterity. And firſt of all, I will here inſert it, as it came to my father (of bl. m.) from a very good hand, which no man, I dare ſay, will except againſt; then I will perfect it (if not much miſtaken) with ſuch *additionals*, as I learned in the Country, when I lived there.

ΣΥ'Ν Θ῵: (It was his faſhion ſo to begin almoſt every thing, that he wrote: I hope there is no *ſuperſtition* in it, the great μωμολύκειον, or *terriculamentum* of this *Atheiſtical* age. Ancient Chriſtians, inſtead of it, uſed ordinarily *the Croſs*: there was no *Popery* then:) *Rem miram mihi narrabat hodie, Dom. Epiſcopus Elienſis, Sanctæ pietatis Antiſtes. Dicebat ſe accepiſſe à multis, ſed præcipue à Dom. Epiſcopo Vellenſi nuper mortuo, cui ſucceſſit Dom. Montacutus: eveniſſe ante annos circiter XV.* (he did write this in the year of the Lord 1610, or 1611.

as

as I gueſs: for I find no date) *in urbe Wella, ſive ea dicenda, Wella, die quadam æſtiva, ut dum in Eccleſiâ Cathedrali, populus ſacris vacabat, duo, vel tria tonitrua inter plura audirentur, ſupra modum horrenda, ita ut populus univerſus in genua μετὰ ὁμῆς, procumberet ad illum ſonum terribilem. Conſtitit, fulmen ſimul cecidiſſe, ſine cujuſquam damno tamen. Atque hæc aulgaria. Illud admirandum, quod poſtea eſt obſervatum à multis, repertas eſſe Crucis imagines impreſſas corporibus eorum, qui in æde ſacra tum fuerant. Dicebat Epiſcopus Vellenſis, D. Elienſi, uxorem ſuam (honeſtiſſima ea fœmina fuit) veniſſe ad ſe, & ei narraſſe pro grandi miraculo, ſibi in corpore impreſſa † ſigna extare; quod cum riſu exciperet Epiſcopus, uxor nudato corpore, ei probavit verum eſſe, quod dixerat. Deinde ipſe obſervavit ſibi quoque ejuſdem † manifeſtiſſimam imaginem impreſſam eſſe, in brachio, opinor: aliis, in humero, in pectore, in dorſo, aut alia corporis parte. Hoc vir maximus, Dom. Elienſis, ita mihi narrabat, ut vetaret de veritate hiſtoriæ ambigere.*] *Ex. Adverſ. Iſ. Caſauboni N.* 4. *fol. antepenult.*

THE ſumm IS, That at ſuch a time (ſome eighty years ago, or thereabouts) a ſtrange thunder, for the terror of the noiſe, hapned in the Cathedral of *Wells*, in *Sommerſet-ſhire*, as the people were there at Prayers or Sermon: which made them fall all upon their knees. That afterwards, it was obſerved, that a Croſs was imprinted upon the bodies of all, or moſt there aſſembled; of the Biſhop, and his vertuous wife particularly.

I WILL not take upon me abſolutely to determine, how theſe Croſſes might come: I ſhould not make any great wonder of them, no more than I do of thoſe ſtones, which by the pious and learned compiler of *Muſæum Veronenſe*, are called *Crucis Lapilli*; and fully deſcribed by him: which I do not find adſcribed to any other, but a natural cauſe. Learned *Remigius*, I re-

member, hath an obſervation, that very frequently, thoſe bodies, that are ſtruck with Thunder, are found marked with ſigns, reſembling the impreſſion of nails; which they that are ſimple, ſaith he, ſuppoſe to be the *Devils* claw, whom they believe to have hoofs and nails, not ordinary. But this, as well he might, he doth laugh at, and proceeds to the inquiſition of a *natural* cauſe, out of *Ariſtotle*, and others. But I will not tranſcribe, where there is ſuch facile exceſs.

I AM a great admirer, I profeſs it, of a ſtone, which is not very rare. Many call them *Thunder-ſtones*. I have them of divers forms, (as to the bigneſs, or whole body) which in ſome is perfectly *Oval*: in ſome more *round*; in others *pointed* or *pyramidical*: ſome for the length, not unlike a *helmet*; and ſome very *flat*, which have ſomewhat of the reſemblance of a *heart*, divided in two. And this is obſervable in ſome of them, that the lines not going through the body of the ſtone, (not viſibly at leaſt, but ending ſoon, they repreſent a perfect *Star* or *Aſterick*, as uſually painted; curiouſly ſet out in ſeveral rows of little points. But this (the occaſion of this ſhort digreſſion) is eſſential to them all, that are perfect; not broken, I mean, or wore out: They have five double lines, made of two diſtinct rows of pricks, or full-points, as it were; but with great variety. For in ſome, every row is double, very artificially ſet out. The points in moſt, are, as it were, dented in the ſtone: in ſome others, extant, or eminent: but ſtill five, curiouſly drawn from the top, and all (or moſt of them) meeting in one *center*, which is, as it were, a *navel*: which *navel*, as alſo the *vertex*, or very top, ſeemeth in ſome of them, to be a body by it ſelf, or a different piece, and ſeparable from the reſt; but cloſely joynted, or joyned. I have ſought into them, diligently, that write of ſtones; but hitherto, found

found but little, that ſatisfies me. They are not of the nature of ordinary ſtones, I am ſure; but, as I conceive, owe their original to ſome kind of generation. Learned *Wormius*, who hath made a great collection of them, in his *Muſæum Wormianum*, doth tell us, it is the opinion of ſome, that they ingender, even whileſt ſtones; which his own obſervation, that he hath ſome, which have other little ones annexed and as it were proceeding from them, doth make the more probable: to him, at leaſt. *Nec certè omninò abnuere poſſum*: he ſaith of himſelf. Moſt, that write of them, tell us, that by *Pliny*, they are called, *Ovum anguinum*, or *Snakes-egge*. It may be ſo; but what reaſon might enduce them, to think ſo, I muſt confeſs, that as yet I am to ſeek. His deſcription is; *Vidi equidem id ovum mali orbiculati modici magnitudine cruſta cartilaginis, velut acetabulis brachiorum polypi crebris, inſigne Druidis*; which before I take upon me to tranſlate, I muſt underſtand better, than I do. Sure I am, here is nó mention of the five *lines*, or *tails*, as *Geſnerus* calls them, the moſt eminent thing in theſe kind of ſtones. Beſides, whether a true *ovum anguinum*, or no, the trial is, ſaith *Pliny*, *Si contra aquas fluitet, vel auro vinctum*: Will theſe ſtones do ſo? I have ſo little belief they will, that I never yet could be ſo idle, as to make trial. But again, he writes of them as *ſtones* or *eggs* rather, (for he doth not at all, in all his deſcription, make them to be *ſtones*, or call them ſo) *of great Worth* and rarity; which, if theſe kind of ſtones be not much rarer in *Italy*, than they are in *England*, cannot be true of them. Nor even ſo neither. For *England*, where they are ſo common, being then in the power of the *Romans*, they could not be very rare at *Rome*, if in any requeſt. He tells of many ſtrange, or rather admirable qualities, which the *Druids*, and *Magicians* reported of them; but not as believing them. However, if that be true, he

ſeems

ſeems to report in good earneſt, that a *Roman* Knight, whom he names, was put to death by *Claudius*, for having one of them about him, when he was in ſuit of law, hoping by the help of it, to become victorious; it will follow, that this Snakes-egge was accounted a *magical* thing, which will agree well enough with thoſe things, that are written, and by ſome believed, of the vertues of theſe *Thunder-ſtones*. But this is not much, to perſwade me, that they are the thing intended by *Pliny*, by *ovum anguinum*, when ſo many other things are againſt it. Let me add, that the figures of theſe *ſtones*, ſet out by *Wormius* and *Geſnerus*, though they agree ſo well, that a man may ſuſpect, they had them the one from the other; yet not very like, in either of them, to thoſe ſtones that I have. For whereas their figures between the lines, are *ſcabrous*, or full of little *protuberances* or *eminences*, like little warts, as *Geſnerus* calls them; mine are ſmooth in thoſe *interſtices*, one or two excepted, which might contract their raggedneſs, from the ground, where they did long lie. I have one ſo ſmooth, that one half of it is perſpicuous or *pellucid*, and doth repreſent within, ſome kind of circles or *tunicles*, like Onions-coats; which alſo hath this ſingular, that in one ſide of the circumference, it hath a little round excreſcence, as it were a Wen, or a Wart, but ſmooth. The truth is, the figures in *Wormius* do not agree with his deſcription. The *deſcription* tells us, that the *lines* or *tails*, *ab apice*, *in baſin*: from the *top*, to the *navel*, as I call it; or as he, not improperly, (alluding to the *modiolus* of a wheel, where the *radii* meet, and are faſtened) *modiolum*, do *excurrere*: the *figure* fetcheth them from the *baſis*: which is ſo main a difference, that *Geſner* by that chiefly doth diſtinguiſh them from the true, or ſuppoſed, *ovum anguinum*, or *Snakes-egge*: by ſome ſuppoſed to be a *Toads*, and by others, the egge of a

Tortoiſe.

Tortoiſe. And as to the ſtones, which *Wormius* under one figure, and under one kind, by the name of *Brontia*, *Thunder-ſtone*; or *ovum anguinum* doth deſcribe; *Geſner* hath the figure of them in another place, (page 166. of my Edition) under no certain name: and Chapter 3. p. 59. *&c.* under the title of *Brontia*, *Ombria*, and *Ceraunia*: which are the right figures of the ſtones, which (but with much more variety) I have, very well, and fully enough deſcribed by *Wormius*. But it is time I ſhould end this, occaſioned meerly by the mention of *Thunder*, & *Thunder-marks*; and ſome kind of affection *I* bear unto theſe ſtones, which ſeem to me to promiſe ſomewhat more than ordinary, and worthy to be enquired after. As old as I am, I could be content to be carried a good way, (for go I cannot, I am ſure) to learn ſomewhat of them, not ſo much of their *vertues*, as of their *production*, which to me ſeems a great ſecret of nature. Yet when I conſider, that nature doth ſeem to take ſome pleaſure in thoſe kind of figures, which conſiſt of five diviſions, as by the *Stella marina*, (not to ſpeak of *five fingers*, and *five toes* in man: beſides what in divers other creatures is anſwerable to either: *five ſenſes*, &c. is another thing, becauſe not apparent externally) a Sea-fiſh: *ſtella Solis*, &c. deſcribed and figured by *Bellonius*, and others; and by thoſe prety ſtones, ordinarily known (and ſo deſcribed by *Geſner*, *de fig. lap.* p. 37. &c.) under the name of *aſteriæ*, *aſtroitæ*, &c. as alſo by the *pentaphyllum*, whereof there be many kinds and the like: (to all, or any of which, whether the *Pythagoreans*, by their myſtical *quinary*, by them called ὑγιεία, which conſiſted of three triangles, joyned or interlaced into five points, or angles, deſcribed by *Lucian*, had any reference, I ſhall not now inquire) and again, that ſome Naturaliſts by many pregnant inſtances, do maintain, that neither Sea, nor Land doth produce any thing,

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but is imitated and repreſented in ſome kind, by ſome kind of *foſſile* in the bowels of the Earth: (whence ſo many bones of Fiſhes, yea whole Fiſhes, imperfect, as to the form, but perfect ſtone, are found, and digged up out of the Earth, even upon high hills, far from the Sea: ſome my ſelf have, and look upon, when occaſion offers its ſelf, with pleaſure, and admiration) theſe things conſidered, I think it is poſſible, theſe ſtones may be nothing elſe, (but even ſo, well deſerving ſome kind of admiration) but ſome kind of *foſſiles*; nature aiming by them at the repreſentation of ſomewhat that doth live, or grow, either in the Sea, or upon the Land. But I forget my ſelf.

BUT now to return to our *Wells* Thunder; the *additional* of the relation, which I have promiſed, is more ſtrange to me, than any thing in the ſaid *relation*; if it be true. For ſince no mention of it is made in the exhibited *relation*, I cannot abſolutely ſatisfie my ſelf, that it is true; much leſs can I warrant it to others. This premiſed, that which came to me, whileſt I lived in that Country, from ſome others, who pretended perfect knowledge of the thing, is this: A certain man, they ſaid, had been not long before inducted into a *Benefice* in that Country, of whom there was a report, (but no proof) that he was addicted to the black Art. This man being ſummoned, as the faſhion is, by authority, to Preach in the *Cathedral*, took his Text: *Thou God of Spirits*: (I was told no more, as I remember) out of *Numb.* 16. 22. or 17. 16. and whileſt he was in his diſcourſe about *Spirits*; (of purpoſe it may be, to confirm the opinion of ſome, that he had to do with them, thinking thereby, to be looked upon as an extraordinary man; though perchance no ſuch thing really) this ſtorm of Thunder hapned. Concerning which, I have now, beſides the *relation*, delivered *bona fide*, what my memo-

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ry afforded unto me: which perchance may receive ſome illuſtration from what, not out of my memory, but out of my book, whereof I keep ſuch things, which I have by the relation of others, and would not forget; I have yet to ſay. However, if there be any miſtake, rather than his name ſhould ſuffer, from whom I had it, I will take it upon me: He was one of the Clergy, and a frequent Preacher in this *Cathedral*, to their very good liking, that could diſtinguiſh (which few do or can) between *ſenſe*, and *ſound*: ſolid good matter, I mean, and a plauſible voice and delivery, which hath been treated of at large by me, with an accurate examination of the natural cauſes, in another book. I ſhall not conceal his name to any that have known him: to others, it is needleſs. The account of my book is this: 17. *Iul. Anno Dom.* 1638. of Mr. *&c.* That about ſome thirty years ago, when he was a young Scholar in *Trinity*-Colledge [in *Cambridge*] as they were in the Hall, at the Greek Lecture, the Reader then reading upon *Ariſtophanes* his Νεφέλαι, (he thinks) and perticularly treating of the word κεραυνὸς, (that is, *Thunder*) there came a ſudden clap of Thunder, that ſtruck them all down, and ſome a good ſpace from the place, where they ſtood: aſtoniſhed all, and deaded one, for the ſpace of ſix hours, who alſo continued lame of it, for three months after: and ſplit one of the main rafters of the roof, in two, *&c.* there being no appearance of any Rain, or Thunder before.

THUS *verbatim*, as I entred it in my book, how long after, I know not; but probably not long after. However, I cannot promiſe I have exhibited his own words, and therefore if there be any impropriety, or miſtake in the expoſition, I deſire, that may be imputed unto me. Now ſuppoſing this, as I believe it true, I do not propoſe it, as a matter of great admiration: but well

well worthy of consideration, and which may give some light to such accidents. For, among so many daily events or accidents, which have nothing in them, but what is ordinary; what wonder is it, if by meer chance, as in the casting of many stones at random, something happen that is not ordinary? It is possible, a blind man, if he shoot often, may hit the mark, when an expert shooter may miss, if he shoot but once or twice. Such a Thunder, I am sure, was nothing but usual enough; especially, if at a seasonable time of the year, as this probably, because nothing observed to the contrary. And that at such a time, when such a *Lecture* was read, which treated of, or mentioned *Thunder*; if there were no more in it than I have heard, that is, that, not the person reading, nor, any then present, were justly suspected; such a thing should happen, might be a chance. Neither should I make much more of the former *relation*, if the second part of it, whereof I have no certainty, be not as true.

NOW to *enchantments* again, the validity whereof, because, of old, so controverted, that *Pliny*, as before observed, thought no age would, or could decide it; and of late there have not wanted learned sober men, who have maintained the contrary opinion, though I have been long upon it, from *men* to *beasts*; not *Serpents* only, (justified by the Scriptures) but *horses*, *dogs*, *bulls*; and all this by certain undeniable instances, sufficiently proved; I will yet before I end this subject, instance in some other kind, not yet spoken of, which, as the humors of men are, may perchance affect some Readers as much, or more, than any of the former instances.

THE hunting of an inchanted *Hare* I have read, by an excellent pen: who doth acknowledge never to have seen it himself, (his *hunting* was after books, he saith of himself,

himſelf, not Hares: it was mine too, when I was able) but doth ſet it out upon the credit of divers Huntſmen, as a thing not at all to be doubted of. I wiſh it were not true, but I doubt not, but there be too many in the world, who would make no ſcruple to go to the *Devil*, not for their profit only, but alſo for their *ſport*, and meer divertiſement: and that others there be, who to ſatisfie them, who have more conſcience, will deviſe ſomewhat to make them believe it is lawful enough, though done by the *Devil*, being done but for *ſport*: or if that will not do it, that ſuch a thing may be contrived, without the *Devil*. Let a man but once begin to indulge againſt his conſcience, by degrees he will ſtick at nothing. Ὁ ῥυπῶν, ῥυπωσάτω ἔτι: it is a juſt judgment of God, whereof this age doth afford many ſad examples. My Author doth ſtile himſelf, *Prædicateur du Roy*. [*Eſſay des merveilles de nature*, &c. *par Revé Francois, Prædicateur du Roy: à Rouan* 1626.] If ſo, me-thinks it would have become well a man of that profeſſion, to have ſaid ſomewhat, whereby it might have appeared unto the world, that he did not allow of ſuch practices, as lawful. Truly, one great reaſon that hath moved me to take notice, is, to ſhew my deteſtation, of what my Author doth leave without cenſure. This that follows, is more harmleſs I hope, becauſe I have read of ſtrange things, that dumb creatures, even wild beaſts are capable of, by the induſtry of man: I have read a relation, whereof *Julius Scaliger* is the Author, of a tame wild-Boar; or if that ſound too much of a contradiction, of a wild Boar, by art and induſtry ſo tamed, and diſciplin'd, that he would hunt with the Dogs, as skilful and obedient as the beſt of them, and do his Maſter very good ſervice. This, to ſome may ſeem *incredible*: but to them that have not read, what fierceſt beaſts, by art and induſtry (who therefore have been by many

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ſuppoſed not altogether deſtitute of reaſon) have been brought unto. Yet I would not warrant, but that this fierce Boar, by nature, might return to his nature, ſome time or other; or, at leaſt do ſome acts of a fierce beaſt. But for *Agrippa*'s black Dog, though denied by ſome, who would have us to think well of him, (*Agrippa*, I mean) becauſe they do, as *Wierius* and ſome others; yet upon the atteſtation of ſo many others of better credit, I cannot but think of it, as a creature of another nature.

NOTHING now remains, and that too before promiſed, but to conſider of *Galen*'s opinion, and what may *rationally* be objected from his authority. For that ſuch a man as *Galen*, a right ingenuous man, a lover of truth, as I always accounted him, who lived to be a very old man, and conſequently not leſs experienced, than he was learned; that he ſhould in all thoſe books of his, now extant, as often as occaſion offered it ſelf, declare himſelf as one who gave no credit at all to ſuch things, and made no better account of them, than arrant jugling; I look upon it I muſt confeſs, as a weighty objection. To this we might anſwer, that though *Galen* was a man of great authority, yet he was but one, to whom the authority of many famous Phyſicians in his time, or ſoon after, not to ſpeak of thoſe before, might be oppoſed. It is the priviledge, if not affected humor, of ſome great men of real worth; who alſo know themſelves to be ſo, in the opinion of the world, to hold ſome *Paradoxes*; and perchance being unadviſedly fallen upon them in their younger years, they think it (a great error) againſt their credit to acknowledge it, when they are old. Beſides, what if *Galen* thought thoſe things, not altogether falſe perchance, yet diſhonourable to his profeſſion, and of evil conſequence to mankind, by reaſon of the increaſe of impoſtors, and impoſtures, if credit

dit were given to the validity of *inchantments*; in point of *cures* especially? And that this may not appear a suspition without all ground, doth he not in his books *de Compos. Medicum, lib.* 3. *cap.* 2. where he treats of the Cures of the *Parotides*, reject *Archigenes* his advice, of anointing the place infected with the bloud of a *mustela*, upon this very ground, because such prescriptions, if received, would be prejudicial to the art, as though so defective in those cases, that without such helps it could not work a cure: professing, that for this very reason, he had forborn to make trial, and therefore could not tell, whether it would or not? The Reader may remember, what was said of *Valesius* before. But all this will not need, if we stick to *Trallianus* (who is conceived to have lived in *Theodosius* his time, not many ages after *Galen*) his answer, which is, that whatever his opinion hath been formerly, yet in his latter years, convinced by manifest and frequent experience, he did recant and acknowledge his error. *Galen* his words, as he doth exhibit them out of his book, Περὶ τῆς καθ' Ὅμηρον ἰατρικῆς, in Greek are; Ἔνιοι οὖν οἴονται τοῖς γραῶν μύθοις ἐοικέναι τὰς ἐπῳδάς· ἀσπερκαγῶ μέχρι πολλοῦ. Τῷ χρόνῳ δὲ ὑπὸ τῶν ἐναργῶς φαινομένων ἐπείσθην εἶναι δύναμιν ἐν αὐταῖς, &c. that is: *There be, I know, who think of Charms no better than of old womens tales. And so did I for a long time: but at last, by the evidence of those things that did clearly appear unto me, I am perswaded that they are efficacious. For in their case that are bitten by a Scorpion, I have found them useful. And and in their case who had bones that stuck in their throats, which they did presently cast out by the help of Incantation. And many noble atchievements in every kind of disease are wrought by it, when it doth not misse of*

its end. Or if you will, with the Latine interpreter; *Ac multa præclara ſingulæ habent incantationes, cum inſtitutum conſequuntur.* Either way, *Galen* doth acknowledge that they are not always effectual: which to believe, or to maintain, were very abſurd, and contrary to providence, and to the courſe of nature in general. But of that, enough hath been ſaid before. Hereupon *Trallianus* doth conclude; *If then divine* Galen, *and moſt of the ancients with him*, &c. But where ſhall we find this in *Galen*, or where this book of *Galens*? In the Latine Edition indeed of his works, there is a book of that ſubject to be found, but not worthy *Galen's* name, moſt are of opinion: However, though not extant at this time, nor mentioned by *Galen* in the *Catalogue* of his books, after which he might write many books, as we know St. *Auſtin* did ſome, which are not mentioned in his *Retractations*; yet it is not likely that *Trallianus*, whoſe love to the truth, made him not to ſpare his ſo much admired *Galen*, when he ſaw juſt cauſe, as himſelf in his fifth book (not to mention other places) doth abundantly declare; durſt mention ſuch a book, except ſuch a one had been then extant in *Galen's* name, or could be miſtaken in his judgment concerning the Author, whom he had read ſo diligently, as by his writings doth appear. So that even *Valeſius*, though he doth write againſt the opinion maintained by *Trallianus*; yet he doth, upon his authority, yield it, as unqueſtionable, that ſuch a book was then extant, written by *Galen*. As he, ſo *Fererius*, who hath written a Chapter of that argument, and entituled it, as *Galen* had his *Treatiſe*.

NOW becauſe in thoſe times moſt *incantations*, uſed, not only by the *Jews*, but by *Gentiles* alſo; as by *Trallianus*, by *Lucian*, by *Origen*, and by others may appear, had the name of *Dominus Sabaoth*, as a chief ingredient; it is obſervable, that ſome godly Fathers, who

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knew *Christians* had more right to that name, than either *Gentiles* or *Jews* of those times had; thought it no superstition, to commend unto them the nomination of *the Lord of Sabaoth* upon such occasions, not as an *inchantment*, but a lawful prayer. So doth *Cyrillus Alexandrinus*, in his book, *De Adoratione Spirituali*, *lib.* 6. whose words perchance some might interpret, as though he allowed those words to them that have faith, as a lawful *charm*. But what he writes in that very place against all kind of *inchantments*, as unlawful, and forbidden by God; may sufficiently acquit him from any such intention. But I cannot acquit *Origen*, neither is it much material, except I could acquit him of so many other pestilent errors, wherewith he stands charged in the Ecclesiastical story, and his books yet extant, though much purged by *Ruffinus*, the Latine interpreter, proclaim him guilty of. In his 20. *Homily*, upon *Josuah*, part of which, in Greek, is preserved in that *Philocalia*, collected out of his works; he doth very erroniously ascribe power to the very words and letters of ordinary *charms*; for which he doth appeal to common experience; and consequently would have the very letters, or words of the Scripture in any language, though not understood, if but read and pronounced, to be of great power and efficacy; which as it is against the very principles of Natural Philosophy, so against the determination of all sober *Philosophers*, *Physicians*, and *Divines*.

YET as there is nothing so uncouth or absurd, but shall meet with a Patron: so hath this opinion of the efficacy of bare *sounds and letters*, met with some, in our age: as *Thomas Bartholinus* for one. This *Thomas Bartholinus*, one of the King of *Denmarks* Physicians, the Author of many curious pieces; if he be not either too credulous sometimes, or too ambitious, to be the reporter of strange things; in his *Centuriæ*, *Historiarum Anatomicarum*

carum rariorum, upon the experience of ſome, to whom he doth give credit, doth maintain, that the *Epilepſie* may be cured by *charms*, and thoſe charms upon a natural account of the cauſes not unlawful. His reaſon I will not ſtand to examine. I think they will not perſwade very many, beſides thoſe, who think well enough of *charms* in general, whatever it be that makes them effectual; but would be glad to find a plauſible pretence.

THIS mention of *Bartholinus*, puts me in mind of a ſtrange ſtory. I profeſs again ſeriouſly, as I have done before, this *Diſcourſe* was never undertaken by me, to tell the Reader ſtrange ſtories, though true; which might have made it much more both eaſie and voluminous. Yet the uſe that may be made of this, in point of *Credulity* or *Incredulity*; in caſe any ſuch report, as very probably, may occur of any other place or Country; beſides what inferences or experiments may be made upon it, for the publick good, if this be true, makes me take notice of it; and the rather, becauſe having enquired of divers Travellers into thoſe parts, whom I have had the opportunity to conſult about it: I have not, as yet, met with any, that could give me any account. Now the ſtory is this: In *Italy*, not above twelve leagues (they reckon there by *miles* ordinarily, but he ſaith, 12. *leucis*) near a Town or Village, vulgarly known, he ſaith, by the name of *Il Saſſo*: (in Latin, *Braccianum*) there is a Cave, commonly called *the Cave of Serpents*. Serpents at all times, it ſeems, but at ſome time of the year, more certainly, and ſolemnly, frequent it in great number. And then, if any troubled and afflicted with any ordinary diſeaſe, proceeding from a cold cauſe; as the *Palſie*, *Leproſie*, *Dropſie*, &c. come and lie down, immovable; which the better to do ſome take *Opium* beforehand; Serpents will come about him, and ſuck him, or lick him, till he be well. He tells

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of more, but of one *Cardinal* among the rest, particularly, who being desperately ill, there recovered. Many other things he tells of it, which, it seems, with other company, he went of purpose to see. This upon the report of the Country people he more delivers of it, which sounds somewhat of a fable, that one of the Serpents, *Coronâ insignitus*, adorned with a kind of Crown, as the governor of the rest useth to come out of his hole first, and after diligent search, if he finds all things safe, gives notice unto the rest. This, if true, may give light to some other story, which, as I said before, made me the more willing to take notice of it.

BY this, I hope, yea and before this, as I have said before; but that I had some consideration of the good use, that might be made of what did offer it self over & above; but now again, by this, I hope, it will be granted by all, that do not profess wilful *incredulity*, and contradiction; that many things happen *supernaturally*, which are above the sphere and activity of the believed, and beloved *atomes*, and can be referred to no other cause, but the operations of *Dæmons*, or evil *Spirits*: which once secured; *Atheism* hath lost its greatest prop, and the mockers and scoffers of the time, the chiefest object of their confidence and boasting; which though not our immediate subject, yet of purpose, as before said, did we make choice of such instances of *Credulity* and *Incredulity*, that we might, *una fidelia* (as they say) *duos parietes*; and yet still according to my Title, in this *First Part*, have I kept within the bounds of *things Natural*, which by many, according to the *genius* of the times, are laid for a foundation of *Atheism*; or at least for the undermining of *Christianity*: which they that profess, & yet secretly endeavour to undermine, deserve to be accounted the worst of *Atheists*. I have now but a word or two concerning *Divination* and *Prodigies*, in general, because in all ages a main object of *Credulity* and

Incredulity, to add; and then we ſhall ſee what *obſervations* more we can draw from the premiſed inſtances, and ſo conclude; which I begin to be weary of, as much as any Reader can be, this *firſt Part*.

DIVINATION, as it belongs unto God, more properly; (nay unto God *only*, if it be true *divination*; that is, ſuch as hath no dependance from any natural cauſe, according to the courſe of nature, eſtabliſhed by God in Heaven, or in Earth; but the will of God only) we have nothing to do with it here. Of other *divination*, common to men and Angels, (whether good or bad) but in a different degree, which is grounded upon the knowledge of natural cauſes, long obſervation and experience, and the like: Firſt, *Humane*, ſo far as may be accounted for by natural cauſes, no man doth doubt of; though many things by men that have a natural ſagacity, improved with long ſtudy and experience, may be done, or foretold upon grounds of *reaſon*, which by them that are not acquainted with ſuch things, may be thought *incredible*; of which more afterwards. Secondly, *Dæmoniacal*, whether immediately by themſelves, or by their inſtruments, which they that do not believe the exiſtence of Devils and Spirits, are obliged to deny; is that which we are to conſider of, ſo much as may concern us, to ſettle, or direct the belief of others, who may need it, and are content to hear reaſon. Further than that, we have no intention, or ingagement to meddle with it; which elſewhere we have done more largely, and concerning which, there be ſo many books already extant, as that it would be no ſmall work to find any gleanings, worthy the acceptation of judicious men; as it would be very eaſie, (the work of moſt writers) out of which others have done, to compile whole volumes. Among us, of late writers, *Peucerus* is moſt known, who hath written a large volume *De Divinatione*. I wiſh

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he had left out his *Divinity*, which fills a great part of the book; I ſhould think better of it: though even ſo, the reſt doth not give me that ſatisfaction, which I might have expected from a learned man. For, approved inſtances, or experiments, (as I may call them) he hath few or none; and what is it, the wit of man can find out in ſuch an abſtruſe ſubject, but what is grounded (beſides the authority of Scripture) upon experience? *Raguſeius*, a *Venetian*, *Theologus*, *Medicus & Philoſophus*, as he is ſtiled, by himſelf, or by his friends; hath written two very learned Books, *De Divinatione*; but the greateſt part is againſt *Judicial Aſtrology*, which he once profeſſed himſelf, and got credit by it, he ſaith himſelf; but was ſo honeſt and conſcientious, that notwithſtanding the credit he got by it, he would be a *jugler* (his own word) no more; and to make amends to God and the World, for what he had been or done, thought himſelf bound in conſcience, to write againſt it. I think I could reckon half a hundred, or more: but that is not my buſineſs.

THE ſeveral kinds of *Divination*, that have been uſed anciently, (and are yet moſt of them) and have got a proper appellation, as κοσκινομαντεία, λεκανομαντεία, δακτυλομαντεία, and the like, are ſo many, that even to reckon them, would take ſome time. At the end of *Agrippa*, *De occulta Philoſophia*, in that Edition I have, there is a prety full inventory of them. So in *Delrio*, *Pucerus*, *Wierius*; and many others. To theſe, if we add thoſe, which by the relation of Travellers are proper almoſt to every Country or Nation, where Chriſt is not known; there being ſcarce any Country, for any other thing ſo wretched and barbarous, but hath attained to ſo much knowledge, (if we may call that knowledge, which doth commonly moſt abound, where brutiſh ignorance and ſavageneſs hath its reign) as to be maſters of ſome kind

of *Divination* or other. Of those many kinds that have anciently been used, and of those many that have been since devised, made known unto us by the relation of Travellers; I shall take notice of one or two particularly, and then proceed, with submission to better judgments, to a general conclusion concerning them all.

OF those anciently used, which I shall take notice of, the first (because, where we have the relation of *Augerius* the Physician, his haunted house promised) shall be ἀνυχομαντεία, ὀνυχομαντεία, or nail-*divination*, saith *Delrio* is, by anointing the nail of an impolluted boy, with some kind of oil, or sout; and using some conjuration of words; to see things at a far distance, and the event of things long before. But of an *impolluted boy*: why so? Let no man think the better of the *Devil* for that, or of this kind of Divination. It is *Porphyrius* his *observation*, or *admiration* rather, long ago, recorded by *Eusebius* in his own words; and since *Eusebius*, by St. *Augustine*, in Latin; his *admiration* I say, why such masters of uncleanness, in point of life and actions, should nevertheless, in their *mysteries*, stand so much for cleanness, and *purity*. *Porphyrius*, who might very well know, as one that had served them a long time, doth but propose the question by way of *admiration*; he doth not answer it: any Christian may, who is taught, that the *Devil* is the author of all *evil*, all *uncleanness*, and affects nothing more; yet is an *impostor*, withall, and would be thought an *Angel of light*; and to that end, doth amuse them that serve him, with some shews of *holiness*, in *rites* and *ceremonies* of his own institution, that he may be thought to love, what in truth, and sincerity of life, he doth abhor. And as he, so his servants, that promote his interest in the world by *sects* and *divisions*. What more rife in their mouths, and ordinary or external behaviour, than *holiness* and *purity*? I need to say no more; the rest is too well known. But this by the way only. Now to the *nail-*

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Divination; *Delrio* saith, he knew a *veteran Spaniard*, who did practise it, and instances in some particulars of his *Divination*: moreover observes of the same, that though he could (he doth attest it, it seems) by *charms* and *incantations* cure the wounds of others; yet neither would cure his own, nor suffer them to be cured by others, by the same means. Some may mistake him, as though the man he speaks of, made scruple, for some hidden reason, to have inchantments used upon himself, although he did not scruple to use them upon others; which is not impossible. But I rather believe his meaning is, though the man with *bare words*, as apprehended by many, but very erroniously could cure other mens bodily diseases; yet the wounds of his soul, whilest he continued in that base practice and service, *longe graviora*, (that is wanting in *Delrio*, to make his expression full) much more grievous, and much more to be dreaded; the proper cure whereof, are *words*, (good advice and instruction, according to that of *Horace*, *Sunt verba & voces*: that is, *charms*, and by *charms*, understanding, *sermones Philosophicos*; as that which followeth doth evince) he refused, miserable wretch, either to admit, when offered, or to procure from others. What *Delrio* doth here attest of one, *Filesacus*, De *Magia Idolol.* doth attest of another, not upon his own knowledge, but upon the report of a man of quality, to him well known: *nobili & generoso*, are his words. But enough of this.

ANOTHER kind of Divination is, that they call δακτυλομαντεία, of which they reckon divers *species*. One was, or is, to hang a ring by a thred, and to cast it, or to hold it over a boul or water, so that it touch not the water. But this is nothing without the *charm*, that belongs unto it. After that, by the knocks of the ring upon one of the sides, which how many they shall be, or how few, to signifie so and so, is before agreed upon; the event (God permitting, as always) is declared. I have known some-

ſomewhat, which in outward appearance may ſeem to have ſome affinity, though to another end: which is, to know the hour of the day. It was my luck once, at an Inne, in very good company, to ſee ſome trial of it. The ring did hit juſt ſo many times againſt one ſide of the glaſs, as the clocks did ſtrike, or had ſtruck hours, and then ſtood ſtill. I ſaw it, when the ring was in the hands of ſome, that wondred at it, as much as I, and had never ſeen it done before. Yet I am ſure, no *charm* was uſed, which is the main buſineſs; nor any of the company ſuſpected. Yet the motion of the hand, in ſuch a caſe, not eaſily diſcernable, might deceive them, that look, if the actor had any purpoſe to juggle: which, I am confident, was not the intention of any then preſent: not theirs eſpecially, who wondred at it, and made trial themſelves for better ſatisfaction; which was done then by ſome, who found it ſo too. But the ſureſt trial would be, to hang the ring upon a little frame, made gallows-wiſe, and if then alſo, truly I ſhould not ſtick to conclude, that there is ſomewhat in it more than *natural*; and ſhould adviſe them that profeſs they had often tried it, both by day and by night, as ſome did to me ſince, with great proteſtation, that it never fail'd; earneſtly adviſe them never more to meddle in it.

IN the life of St. *Hilarion*, written by St. *Jerome* mentioned before, we have a notable example of *Hydromancy ſupernatural*, but not *Diabolical*. The rites indeed, and ceremonies, *charming* excepted, were much alike; but the efficacy not from the *Devil*, but God. And probably, God might prompt that holy man to uſe the ſame rites (but without their words) that *Magicians* did, to convince them that aſcribe much to them, as all *Magicians* do; that the efficacy was not from the outward viſible rites and ceremonies themſelves, which to that effect were but ridiculous; but from an *inviſible* cauſe,

cauſe, or agent, whether good or bad; and withal the better to manifeſt his power, who could uſe their own weapons againſt themſelves, that truſted to them; as we ſee he did in the caſe of *Balack* and *Balaam*; when *Balaam's inchantments* intended for a curſe, were, by Gods power, turned into a bleſſing. Upon ſuch extraordinary examples, we can ground no warrant for our imitation, no more than by *caſting of rods upon the ground, or ſmiting of the duſt of the earth*; we may lawfully attempt *to turn rods into Serpents*, or, *the duſt* into *Lice*, becauſe *Moſes* did both; for which he had an expreſs command from God, but we none. That *Hilarion* alſo had a command, or commiſſion for what he did, if pious indeed, and holy, as repreſented unto us by St. *Jerome*, who might know better than we, I think we are bound to believe.

OF thoſe kinds of *Divination* uſed at this day (beſides the Ancients) which we have knowledge of, none, I think, either for the certainty, if reports be true, or for the manner, more notable, or conſiderable, than that which is deſcribed by *Leo Africanus* (a man of no ſmall credit among them, who are well verſed in the Hiſtory of the world) highly eſteemed, and chiefly practiſed in *Africa*, in *Fez* (one of the Royal Cities of that part of the world) eſpecially. The particulars of it are there to be ſeen in the Latin tranſlation of it, *lib.* 3. *p.* 131. as alſo in the Engliſh, in *Purchas his Pilgrimage:* (a book of very good worth, with them that know the right uſe, and more valued abroad, than it is at home by many) *ſecond Tome, page* 796, *&c.* It is a very perplex and intricate way, and requires great learning: but if as many think, there be nothing of *Magick* in it, and that it never fails, which ſome, even Chriſtians, have been bold to affirm, well worth the labour. *Leo Africanus* from the report of others, ſpeaks of it very moderately; he

he doth not affirm either. He profeſſeth, that being offered the learning of it, by ſome, well able to teach him, he durſt not meddle with it, becauſe it hath ſo much affinity with the black Art. What religion the man was of, when he wrote, I cannot gather certainly by this book of his: but a *Mahometan* I gueſs, though there be places, that ſavour of *Chriſtianity*; as in the deſcription of *Nilus*: if he did not himſelf alter thoſe places of purpoſe, in his *Italian* tranſlation of his original *Arabick*, after he was become a *Chriſtian*. *Erpennius*, whom I have reaſon to remember with honour, for the honour he did to me, when very young; but much more, for his noble performances, out of his purſe, (being wealthy) partly; and partly by his excellent knowledge and induſtry, to promote the knowledge ſo difficult before, of the *Arabick* tongue: he alſo is one of them, that did believe this art, or way of *Divination* infallible; though, and ſo we muſt excuſe it, he might ſpeak the more favourably of it, out of his love and reſpect to that noble tongue. For my part, I ſhall not ſcruple to conclude it, if not *divine*, for which there is no ground at all, than fallible, and more than probably, notwithſtanding all pretences to *nature*, *diabolical*. Certain enough, were it known *infallible*, there would be greater reſort to it from all parts of the world; and many more of all Nations would apply themſelves to the ſtudy of it, and that it doth ſo often prove true, as generally believed, is argument enough to me, becauſe not *Divine*, that it is *Diabolical*.

I WILL not troub'e my ſelf, nor my Reader, with the relation of more kinds of *Divination*, uſed at this day, in ſeveral Countries, which all ſtories of *travels*, almoſt, into thoſe parts of the world, where *Chriſtianity* is not profeſſed, afford examples of, different from thoſe uſed in other Countries. Concerning all which

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my opinion is, not that they are *infallible* any one of them, which I know cannot be: but that, really, by all, or moſt of them, where the Relator doth faithfully acquit himſelf, and doth not wilfully counterfeit and impoſe, or ignorantly miſtake, which may eaſily be avoided, where we have variety of *relations*, from ſeveral Authors, that doe not borrow one from another, to compare; but this caſe excepted, my opinion is, that really by all, or moſt kinds of theſe *divinations*, even thoſe that may ſeem moſt ridiculous, ſtrange things are foretold. Beſides printed *relations*, ſo many, in ſeveral languages, of men of all Countries, and profeſſions, in this our *Europe*: I have heard the depoſitions, or atteſtation of more than one intelligent man, and in their lives and converſations, and in their diſcourſe too, very ſober and ſerious, who proteſted to have been preſent, when ſuch and ſuch things, ſome in one place, ſome in another, were foretold, which hapned accordingly. But ſecondly, to believe that any of thoſe things, that really came to paſs, were foreſeen and foretold by vertue, or by any natural efficacy of thoſe rites and ceremonies, words, or actions, that were uſed, in, or by any of thoſe kindes of *Divination*, whereof ſome are apparently moſt horrible and abominable; others, as ſottiſh and ridiculous, were, I think, not much leſs ridiculous, or abominable. Neither ſhall I except *Judicial Aſtrology*; which though apparently, it be more myſterious, and deal in things more ſpecious and ſublime: yet, in very deed, is founded upon meer imaginary ſuppoſitions, and Poetical fictions, words and names, which have no ground at all in nature; as by them that have taken great pains in

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the ſearch of it, and have ſet out the vanity of it; and even by them, that have done their utmoſt, to uphold the credit of it, otherwiſe; but could never anſwer thoſe things that are oppoſed; is acknowledged. Yet to ſay, that nothing, that hath ſtrangely been foretold by profeſt *Aſtrologers*, according to the rules and maximes of their Art, ſuch as they are; beſides what may be ſuppoſed to have hapned by meer chance, as in the multitude of predictions, ſome things muſt, and do, were to contradict the experience of all ages, of all places; and to give men ſome ground, to doubt, whether there be any ſuch thing as truth in the world.

AND what ſhall we ſay of the *Oracles* of the ancient times? That many of thoſe things that went under that name, were meer jugling, and roguery, I grant it: but that they were nothing elſe, I think a man that hath read ancient Authors, and Hiſtories, Greek and Latin, may as well doubt, whether ever really any ſuch men as *Socrates*, or *Caeſar* and *Pompey*; ever any ſuch place as *Delphos*, and *Dodona*, and *the like*; as to doubt of the accompliſhment of many of thoſe things, ſo foretold, as read in the Hiſtories of thoſe times. And to me it is a greater argument of Gods power and providence, that upon the *Incarnation* of his Son, the long promiſed and expected Oracle of the world, and the propagation of his Goſpel, all thoſe *Oracles*, attended before with ſo much ſolemnity; ſhould in all places, to the great wonder and amazement of wiſeſt Heathens, as by *Plutarch*'s Treatiſe of that ſubject doth appear, did ceaſe, or begin to ceaſe in all places: than any matter of wonder, or offence, that God ſhould give ſo much power to the *Devil*, (this always ſuppoſed, that his Providence in all anſwers, that were given, did over-rule, as himſelf pleaſed) in thoſe times of darkneſs and ignorance. For though *Divination* doth yet, by Gods permiſſion continue;

nue; yet all in that kind, is nothing in compariſon of thoſe ancient *Oracles*, in ſeveral places of the world; which all Nations almoſt of the then known world, did reſort unto, with ſo much ſolemnity. However, even by the account the writers of thoſe times have given us, it doth appear how much Gods power and providence did overrule, and reſtrain the power of the Devil, (as before was ſaid) as himſelf pleaſed: which made ſo many anſwers to be ſo ambiguouſly given, that which way ſoever the matter fell out, the *Devil* or *Dæmon* (as the *Merlins* of our days have a *providence* to ſave their credit) might not be found a lyar. But of Oracles particularly, I have ſaid more elſewhere, which I ſhall not need here to repeat.

NOW to return to *Divination* in general; it is obſervable, that many things appear to us under the notion of *Divination*, which to *Devils* and *Dæmons* are no ſuch thing: and that partly through the priviledge of their nature, as pure *ſpirits*, by their creation; and partly, by their experience, much improved by time, in all kind of knowledge, of things *natural*; and in the affairs of the world, relating unto men; to whom the moſt underſtanding men compared, in point of natural knowledge or wiſdom, are but as children; yea very babes, and *ſimpletons*, if we may ſo ſpeak. For example, if (in ſome remote part of the world, we will ſuppoſe) it be asked, whether any Engliſh-ſhip be coming, or, when to be expected; and the anſwer according to the way of *Divination* by ſuch rites and ceremonies, as are uſual in the Country be, *three days*, or *three months*: if the Ship or Ships be upon the Sea; they that can, as the moſt learned that write of theſe things, are of opinion, in a moment, as it were, convey bodies ſome hundred of miles; how eaſie is it for them to know, though yet five or ſix days ſailing diſtant, whether

ther any ſuch be upon the Sea? Or if they ſay three *months*, and it prove ſo, what wonder, when even men, that are concern'd, and well acquainted with the courſe of thoſe affairs, and ſee the preparations, though they cannot foreſee many things which the *Devil* can, may probably conjecture, that within three, or ſix months, they may be at their journeys end, as it doth often happen? We might inſtance in a hundred things of the ſame nature; but this inſtance I have choſen, becauſe ſome that I have conferr'd with, who had known in their travels ſuch a thing done, more than once, did ſeem to make a great wonder of it. *Pauſanius*, I remember, in his fourth book, doth tell us of one *Ophioneus*, famous in thoſe days for *divination* among the *Græcians*; and his way; the more to be admired, becauſe in ſhew, it had nothing that was extraordinary, and yet was very effectual. As he doth expreſs it, it was this: πυνθανόμενος τὰ γινόμενα ἑκάστοις ἰδίᾳ τε, καὶ ἐν κοινῷ, προέλεγεν οὕτω τὰ μέλλοντα: that is: *He would enquire what and how things had gone before, and ſo foretel both privately and publickly what ſhould come to paſs afterwards.* *Cicero* was famous for this kind of *Divination*, in his time, and ſeldom failed. The manners of it, and the grounds, he doth largely ſet out in an Epiſtle of his to *Cæcinna*, well worth the reading. What pity, that ſome in theſe days, who take upon them to be ſuch *Diviners*, have not more of this kind of *divination*, at leaſt, that they might not always ſo groſly miſtake? Now this kind, though of all other kinds of *divination* (ſetting true *propheſying*, by divine inſpiration, aſide) moſt lawful, and commendable, in States-men eſpecially; yet of all others, may be ſaid, as I conceive, moſt proper unto the *Devil*, as he is a ſpirit of ſuch ſtanding, ſince his firſt creation. For being altogether grounded upon a good head-piece, and long experience; the diſproportion between a man, and an

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Angel or Spirit, both in point of years and natural abilities; who doth not understand? Our conclusion then, as before, that there is not any kind of *divination* publickly practised, or commonly known, so strange or so ridiculous, but by the *Devil's* intervention, to whom, what rites or ceremonies are used, or whether some or none, but only to amuse, is altogether indifferent, is available sometimes: and yet none, as to mans judgment, so plausible, and so probable, but is *fallible*, and doth often deceive.

BUT that which in this matter of *Divination* most poseth my reason, which also posed *Aristotle* so much, that he could neither believe, nor yet absolutely deny, is, that there be men and women, but *women* especially, in whom resteth a *spirit* of *divination*, (so expressed, *Acts* 16.16.) by which they foresee, and foretel strange things, and seldom miss. All Histories afford notable examples; so that even some that believe no *Spirits*, (whether a God, or no, I know not) yet acknowledg, There be such, that foretel (they say) very certainly, for the most part. They impute it to a proper temperament, an ὀργανὸν: any thing, so neither *God* nor *Devil* be in it. What great occasion they had to fear him, should they grant him an existence, I know not. But one example, every where obvious, and well attested, (for in this also, as in all things, there is frequent mistaking, and imposture) I will instance in. *Innocentius* the Eighth, Pope of *Rome*, who sent a man into *England*, or *Scotland* rather, named *Adrianus*, famous for his singular wisdom, & judgment in matters of the world: which soon after, brought him unto *Henry* the Seventh, King of *England*, his favour; and his favour to the Bishopprick of *Bath and Wells*, in *Somersetshire*. Returned to *Rome*, and in great imployment under *Alexander* the sixth; he was made a *Cardinal*; and after *Alexander*, flourished under more than one, but under Pope *Leo* the Tenth particularly. It was his

ill luck, if not occaſioned by any impiety, and unthankfulneſs to God, to grow acquainted with a woman, in whom ſuch a *Spirit* was. Among many things, which ſhe foretold, both publick and private, which in all points, and circumſtances fell out accordingly; ſhe alſo foretold, that one *Adrian* by name, born of mean parentage, preferred meerly by, and for his worth, ſhould be *Pope* after *Leo*. This exactly agreeing with his caſe, and having had, he thought, ſufficient proof of the truth of her predictions, he confidently applied it unto himſelf, and made no queſtion, but he was the man, that ſhould ſucceed Pope *Leo*. In this confidence, he began (ſuch a bewitching thing is *Authority*, notwithſtanding the ſad examples every Age and Country, when too eagerly coveted, doth afford) to think the time long, before the Pope died; and, to haſten it, with ſome others, conſpired againſt his life; and, though prevented, and pardoned, lived afterwards and ended his days miſerably: or, if he had ſo much grace, as to think ſo, and to make a right uſe, more happily (becauſe obſcurely) and never heard of more, than before. But *Adrianus* is not our buſineſs. The womans prediction was verified by the event. For *Adrianus* the *ſixth*, a man of mean parentage, of excellent worth, being then abſent, was choſen: (of purpoſe, a man would think, for no ſuch thing was intended, & ſcarce believed, when it was done) to verifie the prediction. But God forbid, we ſhould ſo think ſeriouſly: but it fell out ſtrangely, that cannot be denied. Now were it ſo, that this Spirit of *Divination* were found in men and women, ſuch only, who by their life and converſation, did ſhew ſomewhat of either worth or godlineſs more than ordinary, (it is *Ariſtotle*'s objection) it would not be ſo ſtrange, or *incredible*. But for the moſt part, if not always, (true *prophets* excepted) it falls out quite contrary. And therefore

therefore by the law of God, such were to be put to death, *Lev.* 20. 27. And happy is that Kingdom, (for there God hath promised a blessing) where no such, who take upon them to *prophesie*, (whether their predictions prove true or no) are suffered to live. But *Credulity* and *Incredulity* is the thing we have to do with. What then shall we say? First, that *Aristotle's* objection is very plausible, and worthy of *Aristotle*; and the same objection lieth against the *Salutators* of *Spain*, who for the most part, are ignorant people, of a leud conversation; and yet are believed generally, to do strange cures. *Franciscus à Victoria*, of whom, besides *Grotius*, divers Protestants speak with good respect, is so put to it in this case, that he doth not know what to pitch upon; as himself doth ingenuously acknowledge. Of four opinions, which he doth propose, he doth leave us free to chuse which we will: Either that they cheat, and impose: or that, what they do, they do it by the *Devil*: or perchance, by a special grace, for reasons best known unto God: or lastly, that it may be a secret of a proper natural temperament. So still we are left in uncertainty. But against manifest experience, besides the authority from the word of God, there is no arguing, as to matter of fact. It is not any part of our task, to examine the reason. But, were the nature and divisions, or kinds of *Spirits* better known unto us, than they are, or should be ambitious to know, whilest we live; it is likely we might say more to it, than now we can. I shall conclude, that, as I account great *Incredulity* not to believe that there be such predictions; so, to believe them, before the event have confirmed them; to enquire after them; to regard them, is little less, than *Apostacy* from God, and from the true faith. If true sometimes, yet false often; but always dangerous, if not pernicious to them that hunt after them.

SAINT *Auguſtin* in one of his books *contra Academicos*, under the name of *Licentius*, one of the *Collocutors*, in that *Dialogue*, doth tell us of one *Albicerius*, a notable *Diviner*, in his time, well known unto him in his younger years, (an excuſable curioſity, in that age, and profeſſion) long before he was a Chriſtian. Three or four notable ſtories he hath of him; but firſt of all, or before that, what kind of man he was, for his life. A very rogue, as any was in *Carthage*, and ſuch a whoremonger (*innumera ſcorta*, ſaith St. *Auguſtin*) as ſcarce any age hath known the like. The firſt ſtory is, that, conſulted about ſome ſilver Spoons, that were miſſing, by a meſſenger; he preſently told the owner of the Spoons, the thief, and the place, where they were at preſent. I believe ſome of our *London-Prognoſticators*, have done as much, or near, if publick fame (though they may think it a credit) do them no wrong. Another time, when St. *Auguſtin*, or ſome of his familiar acquaintances, went to him, to be ſatisfied about ſomewhat, which he doth not relate; he, not only ſatisfied them in that, to the utmoſt of their expectation, or deſire; but moreover, acquainted them, that their boy, or ſervant, by the way, had ſtoln ſome money out of the bag of money, which he carried after them: even before he had ſet his eyes upon the ſaid boy, or ſervant; and forced him to reſtore every penny, before the maſters of it did know, what, or how much had been taken away. A third ſtory is, of one *Flaccianus*, well known to St. *Auguſtin*, it ſeems, who being about to purchaſe a piece of ground, went to this *Diviner*, or *Cunning-man*, to ſee, what he could tell him about it: who had no ſooner ſeen *Flaccianus*, but preſently told him what he was come about, and named the ground, or Farm, as it was ordinarily called; which *Flaccianus* himſelf (it ſeems, it was ſomewhat an uncouth hard name) did not well know. But

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the fourth ſtory, made St. *Auguſtin*, (a young man then) under the name and perſon of the ſaid *Licentius*, even tremble for amazement, whileſt he did relate it. A condiſciple of his, or one that had been, hearing ſo much of the man, and either not believing, or, for further trial, and to know the utmoſt of his power, went to him, and boldly and importunately challenged him, to tell him what it was he had in his thoughts: who, put to it, as he was, told him, he did think of *Virgil*. Being further asked, what particular place of *Virgil*, the man, though otherwiſe, ſcarce able to read, pronounced aloud, boldly and ſecurely, the very verſe of the Poet, he had then in his mind. Who makes any queſtion, but he, that did this, (no *man of God*, but a very rogue) was really poſſeſt by the Devil? And do we wonder at it; or rather wonder, that any, men or women, that take upon them to do ſuch things, in a Chriſtian Commonweal, ſhould be ſuffered to live? Or that any, that make uſe of ſuch, whether men or women, ſhould make any queſtion, (if Chriſtians by profeſſion and education) but that, in ſo doing, they go to the Devil? But ſome may wonder perchance, as St. *Auguſtin*, or his friend did, at the firſt, (for afterwards he made nothing of it) that the Devil ſhould have ſuch power, which the *Scripture* doth ſeem to appropriate unto God, to know thoughts. But it is one thing, to have the thoughts of all men, in all places, at all times, open and naked, which belongs unto God only; &, by ſome ſubtilty or ſecret of nature, to know the thoughts of ſome men, at ſome times, which the Devil can, it is certain, if God do not hinder: which men alſo, well acquainted with nature, by diligent obſervation of the eyes, and otherwiſe, may, in ſome part, attain unto. And why not this, as poſſible, as for men (but women rather) in the light, or day-time, at a good diſtance, to communicate, and to impart their thoughts,

freely and fully, without any noise or voice, by the observation of the lips only, and other parts about the mouth? A secret of nature lately discovered; of which more in my Treatise of *Enthusiasm*, Chapter 4. of the second Edition, page 181, *&c.* I name the *second* Edition: because, not so much of it in the *first* to be found.

AFTER *Divination*, somewhat, because of the affinity, may be expected of *Prodigies*, of which, as of *Divination*, much hath been written, and argued to and fro, by divers: and very lately by one, by some whom I have heard much commended. I therefore shall say the less; neither indeed doth my subject engage me, to say much. As all other things in the world, not determinable by sense, those especially that relate to God, and his providence, have been liable to *superstition* and *credulity*; so this of *prodigies*, as much as any. The ancient *Romans* have been noted for their excess, in this kind; and their best Historian, *Titus Livius*, for inserting that, into the body of his History, which stood upon publick records, hath been censured as fabulous: for which nevertheless, he doth often excuse himself, and smartly doth censure the *credulity* of the people of these days. Yet I make no question, but by the contrivance of the *Devil*, in those days of ignorance and superstition, (as of *Oracles* was said before) for the increase of superstition, many things in that kind might happen, (besides what did by Gods order and appointment) which have not hapned so frequently since. But what excess soever they might justly be charged of, yet we must acknowledge, that the ground of it, *Quod omnium secundorum adversorumque causas in Deos* (had he but said, *Deum*) *verterent*: that is, in effect, *Because they believed a God, and a providence, the cause of all good and evil that hapneth unto men*; as the same *Livy* doth inform us; was commendable, which would make us (besides

ſides other reaſons) think the better of *prodigies* in theſe days, wherein *Epicuriſm* and *Atheiſm* do ſo mightily prevail. And it cannot be denied, but they lived then, generally, according to their belief; frugally and vertuouſly. Witneſs thoſe rare Examples, thoſe times afforded, ſcarce to be matched in any other age. And, as this belief made them vertuous; ſo their vertue, conquerors of the beſt, and greateſt part of the then known world. Whereas when all obſervation of prodigies ceaſed, which the ſame *Livy* ſaith did proceed, *ab eadem negligentia, quâ nihil Deos portendere vulgo nunc credunt*: (a mild word *negligentia*, for *Atheiſm*, or *Epicuriſm*) all manner of vices, pride, luxury, covetouſneſs, and the like, crept in; which occaſioned their Civil wars; and their Civil war, with theſe vices, the ruine of that glorious *Empire*. Were there no other thing in the world, to perſwade me; yet the authority of two ſuch men, as *Camerarius* and *Melanchton*; ſo pious, ſo learned both, would make me not to reject all *prodigies*, whether publick or private. Yet it muſt be confeſſed, that where the opinion lights upon a man, who is naturally tender and fearful; and ſuch was the nature of them both I have named, of *Melanchton* eſpecially; it hardly eſcapes exceſs. But again, were there no other examples or inſtances of *prodigies* (known to me) than what hapned before the death of *Julius Cæſar*, the *Roman* Emperor; and what before *Henry* the Fourth, late King of *France*; who for their valour, and manner of death, may well be paralleled, being ſo well atteſted, as no rational man can make any queſtion; I ſhould think and acknowledge my ſelf ſufficiently convicted, that there be *prodigies*: preſaging *prodigies*, I mean. And if in their caſe, why not in the caſe of many Princes, and others; ſuch eſpecially, who have been active men in the world, and made a great noiſe by their valourous or ventrous

atchievements, and undertakings? Always provided, that there be like evidence and atteſtation. I think I have read in *Julius Scaliger*, a man of ſingular as learning, ſo piety; ſome where; (I find it ſo in my papers, but not the place quoted) *Melior ſuperſtitio* (ſo it do not proceed to a breach of any particular command of Gods revealed word: ſo I underſtand it) *nimiâ ſobrietate, quæ facile degenerat in Atheiſmum*: that is, *Better is ſuperſtition, ſometimes, than too much ſobriety,* (or *cautelouſneſs*) *which is apt ſoon to degenerate into Atheiſm.* At another time, perchance, I ſhould not think ſo well of it: But now when Atheiſm doth ſo prevail, and true Piety, under the name of *ſuperſtition*, ſubject to deriſion; I think the advice is not amiſs.

ANCIENT Heathens had an opinion, not unworthy the conſideration, that no *prodigie*, or bad *Omen*, could hurt them by the event, who did profeſs not to regard them, or could elude them by a contrary interpretation. *Pliny*'s words to this purpoſe, are; *Exemplis apparere, oſtentorum vires & in noſtra poteſtate eſſe, ac, prout quæque accepta ſint, ita valere.* He doth add, *In Augurum certè diſciplina*, &c. that is, *That by the diſcipline of the Augures*, (a ſort of *Diviners* or *Soothſayers* among the *Romans*) *it is very certain, that neither imprecations, or auſpicies* (or preſages) *did belong unto them,* (to hurt them) *who when they had any work in hand, did profeſs and declare they did take no notice of either*: *Quo munere divinæ indulgentiæ, maius nullum eſt*, ſaith he; that is, *Than which, the Divine mercy hath not vouchſafed unto men a greater gift*, or *boon*. So *Pliny*, *lib.* 28. *cap.* 2. And in the next Chapter he doth mention ſome particular rites and ceremonies, which they uſed, to elude, or avert miſchiefs, when threatned by ſome ill *preſage*, or inauſpicious accident. Of which St. *Auguſtin* doth treat, and reckon many, in his ſecond *de Doct. Chriſtiana*, Chap. 20. I

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make no great wonder, if many of those superstitious rites and ceremonies by both *Pliny* and St. *Augustin* mentioned, were thought efficacious to elude, or avert; when the observation of *prodigies* was so transcendent, that every thing almost, that did not happen every day, was looked upon as a *prodigie*. It was not hard to avert, or elude (as they interpreted it) what probably, as founded upon such groundless fears, and imaginations, would never have hapned: though probable too, that meer fear and imagination, though no better grounded, might be the cause sometimes, that some things hapned really, which otherwise had never been. But however, because *Pliny*, no very superstitious man, who elsewhere hath not faith enough to believe, that God cares for the world, or takes any notice of mens actions, whether good or bad: because he doth here, we see, so magnifie the power of faith, and therein the goodness of God, that would so provide it, and appoint it: and that, besides *Pliny*, there be others, that attest the same, or much to the same purpose: as afterwards in due place may be shewed: we may consider, besides Christian *faith*, whether there be not some kind of natural *faith*, such as *natural*, meer *natural* men are, and always have been capable of; which with God, by his own order, and appointment, is, and always hath been more or less meritorious, or efficacious for the averting of some temporal evils; and a good pledge, or forerunner of that true faith (in Christ) by which we hope, not only to be rescued from that misery, which, as the wretched posterity of a sinful *protoplast*, we are born unto; but also (I expect no otherwise, but that the *wits* will laugh at our simplicity) purchase Heaven it self, and Immortality. But of this, more elsewhere, which I will not here transcribe.

WITH this of *Pliny* the elder, doth well agree the resolution of *Pliny* the latter, and as well with

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Chriſtianity; and therefore not unworthy our obſervation. A friend of his, who was to plead a cauſe, within one or two days after, had a dream, which much troubled him, and threatned, as he did interpret it, ſome kind of miſcarrying. Whereupon he doth addreſs himſelf to *Pliny*, that he would procure him a further day. *Pliny* firſt doth propoſe unto him, what in ſuch a caſe himſelf had done, preferring that excellent rule or *maxim* of *Homer*'s: Εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης (That is, in effect; *That a good cauſe ought to be regarded more than any ſigns or prodigies whatſoever*) before terrifying dreams and viſions, when he was to defend the cauſe of an innocent friend, againſt potent enemies: Wherein, notwithſtanding his terrifying *preſages* or *prodigies*, he proſpered. He did ſo, and hoped his friend might alſo. But if that would not ſatisfie him, his next advice is, *Quod dubitas ne feceris*: which he calls *Conſultiſſimi cujuſque præceptum*, the precept or advice of all that are wiſe and prudent: *Not to do that whereof you doubt*: which, I think doth very well agree with that of the Apoſtle; *And he that doubteth is damned if he eat, becauſe he eateth not of faith*: *For whatſoever is not of faith, is ſin.* But laſtly, I make great difference of *prodigies*, that concern private men only; and thoſe which concern *Princes*, and whole *common Weals*. I do not think theſe ſo eaſie to be avoided, as thoſe.

I HAVE done with *prodigies*: I now proceed to that I have to obſerve upon the inſtances, or the chiefeſt of them, that have been produced, which may be uſeful, as I conceive, in all, or moſt other caſes of *Credulity* or *Incredulity*. And here, firſt of all, I propoſe this rule of *Credulity* or *Incredulity* in general, in St. *Auguſtin*'s words; *Multa* (St. *Auguſtin* hath it, *Nonnulla* only; but I think it will bear *multa* very well) *credibilia, ſunt falſa*; *ſicut incredibilia multa, ſunt vera.* Or in

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Minutius Fœlix his words, more pithily: *In incredibili, verum; & in credibili, mendacium*: that is in English, That many things, which seem incredible, are true: and many things false, which are very credible, or likely true. Which is no more, if so much, than what *Aristotle* long before in that known Axiom of his taught; that, *falsa quædam*, &c. *that some things that are false, have more appearance of truth, than some things that are true.* It is no argument to me, that a thing is true, because it is possible; no, nor because probable: nay, it is certain, that many lyes and falshoods are founded upon this very thing, *probability*. Though civility may oblige, not to contradict, where we see no impossibility; yet discretion will, to doubt, and to suspend assent, till we see good ground of *belief*. I know the wisest man may mistake sometimes; many are credulous; and many love to tell what themselves have forged, or what they have from others, though themselves perchance do not believe it. I am no *Sceptick* or *Pyrrhonick*; and whether ever any such were, really, is a question: which to be, in my apprehension, is little less, than of a rational creature born, to turn into a *senseless* brute. And it doth much derogate from Gods goodness, to think that he should give us *reason*, the best of gifts, for no other use, than always to doubt; which is worse, than to have no *reason* at all. Yet this I must say, which I think most true: their profession was, if ever any such, to doubt *of all things*: the best way, never to be a *Sceptick*, is, not to be too quick of belief, and to doubt *of many things*. Take it from St. *Augustin*, that it may have more authority, best in his own words, but because very worthy to be known unto all, that would be wise, I will put them into English. They are out of his book *De Magistro*, which in a *Socratical* way, that is by way of *Dialogues*, doth comprehend divers curious specula-

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tions concerning the end, or use of speech. St. *Augustin*, one of the two speakers, taking upon him to be the *Magister*; and *Adeodatus* the other speaker, made to be the *discipule*. This *Adeodatus*, after much arguing to and fro, having often been compelled by force of argument, to confess that *true*, which he thought *false*; and on the contrary, that *false*, which he thought otherwise of before; being grown, at the last, more cautious, what he denied, or assented unto; he is commended for it by St. *Augustin*, in these words: *I am well pleased with your doubting, as it is a sign to me of a mind* (or *disposition*) *not inclinable to rashness, than which* [such a disposition] *nothing doth more conduce to setledness or tranquillity of mind. For how can we avoid trouble of mind, when those things which through too great facility of assent,* (or *Credulity*) *we had yielded as true, by opposite arguments begin to totter, and at last are extorted from us against our wills? So that, as it is but reasonable to yield assent unto those things which we have throughly considered, and perfectly understand: so to embrace that we know not, as though we knew it, and understood it, is no less dangerous. For the danger is, that when we have been often beaten off from those things which we conceived once most firm and solid; We fall at last into such a hatred, or jealous suspition of reason, that we shall not think fit or safe, to yield assent unto any truth, though never so perspicuous and apparent.* So St. *Augustin* there. Though he speak properly of *belief* and *unbelief* in matters of opinions, determinable by *reason* only; and we of *belief* and *unbelief* in matters of fact, only, determinable, not by *reason*, but by *experience*: yet his words are very applicable to our purpose; one great ground of *Incredulity*, and that which doth most justifie it to the world, is, *groundless Credulity*.

BUT on the other side, to go on where we began, with St. *Augustin*'s rule; besides what is against the *faith*,

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or doth imply manifeſt *contradiction*; to me, I confeſs, nothing is *incredible*. I ſee ſo many things with mine eyes; and many more I read of, in them that have collected, and ſet out Nature's Wonders, in ſeveral kinds; all *miraculous* to me, becauſe though I ſee the thing plainly and undeniably, yet I comprehend not the reaſon; and thoſe that have attempted to find it, I ſpeak it of many *natural* things, as the Load-ſtone, and the like, are either ridiculouſly come off, as *Pomponatius*, and the like; or have ſtill left the matter in great obſcurity, and their *reaſons* liable to many objections: and again, I ſee or believe upon good atteſtation, ſo many ſtrange effects of the power (with God's permiſſion) of *Devils* and *Spirits*; ſo many (to ſight, and for any reaſon that we can give) *miraculous operations*; that I know not what it is, beſides what I have before mentioned, without good and mature conſideration, that I can think *incredible*, or *impoſſible*. Yet I know that the *Devils* power, allow him to the utmoſt of what can rationally be allowed to a created *Spirit*, is limited, and that he cannot do many things. What thoſe things are that he cannot, is diſputed, and argued by many, to whom I willingly ſubſcribe. But he can ſo imitate and counterfeit, that we ſhall find it a very hard task, to diſtinguiſh between the *reality* of that which he cannot, and the *reſemblance*, which he doth offer unto our eyes. He cannot create *ſubſtances*: he cannot create men, or women, nor the leaſt *creature*, I believe, that hath its Beeing by *generation*: but he may caſt before our eyes ſuch ſhapes of thoſe things, which he cannot create; or ſo work upon our phancy, that it ſhall create them unto us ſo *vigorouſly*, ſo *ſeemingly*, that he may attain his ends by thoſe counterfeits, as effectually, perchance, as if all were in good earneſt,

earneſt, what it appears to our deluded eyes. So that the moſt ſatisfactory limitation I can find or think of, of his power, is, that he can do no more, than what God doth permit, who hath reſerved to himſelf the Sovereignty of the worlds government, and will not ſuffer them that truſt to him, and depend of him, in the leaſt degree, to ſuffer by him more, than what may be for his own glory, and their further good, if they patiently ſubmit, and their faith and confidence hold to the laſt. Wherein I am ſo confident, and ſo much confirmed, even by thoſe ſtrange effects of the Devils power, which I have read and believe, that it never yet entred into my heart to fear any thing of him more, than his *temptations*, againſt which Chriſt hath taught me daily to pray. But of this more, by and by. Upon theſe grounds, *Miranda naturæ*, *Nature's wonders* firſt, for which no ſatisfactory reaſon can be found; collected, as many, or moſt, hitherto known by divers; but, if diligently ſought, daily to be multiplied: and ſecondly, the power of the *Devil*, which though not ſo great now, as it was before Chriſt, yet great enough ſtill, to cauſe admiration; I know not well, I ſay, what to account *incredible*. Could one man, truſting to the ſtrength of his wit, and the efficacy of his art, not without ſome ground (as ſome learned profeſſors of the art have taken upon them to maintain, which I meddle not with) ſpeak ſo proudly, Δὸς πᾶ στῶ, καὶ κινήσω τὴν γῆν: *find me but a place where I may ſtand conveniently*, (at a convenient diſtance from the earth it ſelf, I ſuppoſe his meaning was) *and I will move the whole earth*: and could the ſame man do things in the ſight of many, which were then generally thought *impoſſible*, and now to many more *incredible*? and how ſhall we limit the power of *Spirits*, in knowledge and experience ſo far exceeding that of mens, when God doth permit? Yet for all this, I do not deny, but it is limited,

limitted, as I ſaid before, becauſe it is both againſt faith, and againſt reaſon to believe, that God will permit them to do many things, though not ſo eaſie, preciſely to determine, what thoſe things are; and much harder to diſcern what is real, and what is counterfeit, among the works of ſo skilful juglers. Not eaſily to *believe* then, what otherwiſe is acknowledged very *poſſible*; nor yet abſolutely to reject as *incredible*, what to ordinary ſenſe, and reaſon may ſeem impoſſible, but to conſider how atteſted, and not to diſpute againſt clear evidence; that's our firſt *rule*, or *obſervation*.

OUR ſecond ſhall be; In the relation of ſtrange things, whether *natural* or *ſupernatural*, to know the temper of the *relator*, if it can be known: and what intereſt he had, or might probably be ſuppoſed to have had, in the relation, to have it believed. Again, whether he profeſs to have ſeen it himſelf, or take it upon the credit of others: and whether a man by his profeſſion, in a capacity probable, to judge of the truth of thoſe things, to which he doth bear witneſs. Every one of theſe particulars would require a particular *conſideration*, but that I would not be too long, or tedious. To make application of this to thoſe witneſſes, or the chiefeſt, I have produced and made uſe of: I can give no account of their temper by their life, or actions; they were not, nor could be known unto me, that way. But he was not altogether out, who ſaid, *Loquere ut te videam*: though ſubject to many exceptions, I know; yet ordinarily, a man may give ſome gueſs at a mans temper in point of ſerioufneſs, or lightneſs, by his writings. *Cardan* was a learned man, and one that was well acquainted with the world; of great experience, I make no queſtion. But he was a man *ventoſi ingenii*, *ſelf-conceited* beyond meaſure, and as covetous of popular applauſe: never ſpake man more truly, than he that firſt paſt that

cenſure

cenſure on him. Any man of ordinary judgment may quickly perceive it by his writings. A man, that did affect to tell ſtrange things, that cauſe wonder, that he might be wondred at, and admired by them, that did believe him. And indeed he doth tell more ſtrange things of himſelf, and his father, and ſome other relations of his, than a man ſhall likely meet with any where elſe. But he was not only *ventoſus*, as cenſured by others, but alſo *mendaciſſimus*, a notable lyar, as acknowledged, and proved by his great friend *Nodæus*; and by his confeſſion of himſelf, according to his *horoſcope*, *Nugax*, *religionis contemptor*, *maledicus*, *impurus*, *calumniator*, &c. all which the ſame *Nodæus* doth acknowledge moſt true of him.

SOME man may wonder, (this by the way) what made *Nodæus*, who otherwiſe doth moſt ridiculouſly exalt him, to acknowledge ſo much truth: but there was a reaſon. *Cardanus* and *Nodæus* were not of one Religion, in point of *Spirits*; of whom, though *Cardanus* tells many ſtrange ſtories, which I believe (from ſuch a convicted lyar) are falſe; yet among ſo many, it is poſſible ſome might be true. But whether falſe or true, *Nodæus*, as all, or moſt that are of that perſwaſion, admirers of *Epicurus*, *&c.* could not indure to hear of them. In that particular, he doth caſt dirt upon him, and makes him the vileſt man, that ever was: In others, if you will believe him, *Cardanus* was an incomparable man. This in another age, might have been thought a contradiction; and *Nodæus* himſelf cenſured for a man of no judgment at all, if not worſe. But he knew what times he wrote in, and how men ſtood affected. Neither did his judgment herein deceive him; which in a more ſober age, if God will be ſo merciful, may cauſe no ſmall wonder. Well, *Cardan*, for one, was a learned man, of great experience: but I ſay, by *Nodæus* his leave,

leave, this *mendaciſſimus* doth ſpoil all. I think they that truſt him, deſerve to be deceived; and *I* doubt many ſtand not upon that ſo much, ſo they may be thought ſome body, becauſe they read *Cardan.*

I KNOW not any *I* have made uſe of, but, ſo far as may be gueſſed by their writings, were ſober and ſerious men: and ſo accounted by thoſe (known unto me) who mention them in their writings. They were all, or moſt of them, learned Phyſicians, and therefore beſt able to judge of thoſe things, which they wrote of, and atteſted. How it ſhould advantage either the credit of their Art and profeſſion, (which to preſerve, made *Galen* ſo unwilling a long time, as before obſerved, before he would acknowledge the efficacy of *charms* and *incantations*) or their particular profit, in their practice, to acknowledge, and of their own accord publiſh and proclaim the efficacy of *ſupernatural means* for *cures*, *&c.* (ſuch as we have made choice of too for inſtances) no man, *I* think can imagine: how it might impair it, is very apparent. The beſt reward of their ingenuity from the greater number, or thoſe *ſapientiſſimi*, in *Seneca*, they could expect, is, to be accounted either *lyars* or *idiots.* Laſtly, *Remigius* excepted, of whom ſome queſtion may be made; becauſe he ſaith, *vidi hominem*, *he ſaw the man*; he doth not ſay, he ſaw the *thing*: (which yet may be true enough, for any thing he ſaith) all the reſt expreſly profeſs, to have ſeen with *their eyes*, what they relate. *Vair* indeed doth not mention *his eyes*, but he hath thoſe *circumſtances*, which he doth atteſt, which, as *I* ſay there, amount to a *vidimus*, or, *occular atteſtation.*

BUT then, thirdly, *Seneca* ſaith, *oculis nihil fallacius*: and doth give ſome inſtances. His inſtances are

true, yet I cannot allow of his inference. We muſt truſt to our eyes, in moſt things; to our ears, and other ſenſes, elſe we ſhall not know what to truſt to. However, it is very true in ſome caſes, our eyes, our ears, and other ſenſes may deceive us; and that relation may be ſuſpected, which is grounded upon two eyes, or ears only; though the witneſs be granted an honeſt diſcerning man. I could mention many things that have hapned unto my ſelf in that kind: but one thing, that hath made moſt impreſſion, I ſhall make bold to relate. It is not many years; but it was ſome time before our *happy reſtoration*: My Son (the only I have or then had) and I had rid ſome twenty or thirty miles that day, and came to the houſe of a worthy Gentlewoman, of ſome relation, by marriage; where I had been often kindly entertained. In the night, about midnight I then gueſſed, my ſaid Son, and I lying together, and both faſt aſleep; I was ſuddenly awakened by the report of a Gun or Piſtolet, as I then thought, diſcharged under the bed. It ſhook the bed, I am ſure. Being ſomewhat terrified, I awakened my bed-fellow; asked him, whether he had heard nothing; told him what I had heard, and felt. He was ſcarce awake, when a ſecond blow was heard, and the bed, as before: which did put him in ſuch a fright, that I forgat mine own, and wholly applied my ſelf to put him out of it, and to keep him in his right wits. Thus buſie, it was not long before a third blow, and ſtill the bed as before. I would have riſen, but that he did ſo cloſely embrace me, that I durſt not leave him, neither was he willing to let me go. It was an hour at leaſt after that third and laſt blow, before I could get him to ſleep; and before day, I alſo fell aſleep. In the morning, being up before me, I bid him look under the bed, which he did, but not ſo carefully, as one poſſeſt with other apprehenſions about the cauſe,

as

as he might have done. I charged him not to ſpeak to any, until my ſelf had firſt acquainted the Miſtreſs of the houſe, whom I knew, an underſtanding diſcreet Gentlewoman. It was about dinner-time before ſhe came down to the Parlour, and then as ſoberly as I could, none being preſent, but two of her daughters, vertuous Gentlewomen; I firſt prepared her, not much to wonder, or to be troubled. So I acquainted her. I perceived by her countenance, it did trouble her, and as we were diſcourſing, ſhe looking upon me, as expecting ſomewhat from me, that might prevent further jealouſie or ſuſpition; I hapned to tell her, that I had ſome thought in the morning, that it might be the cords of the bed: She preſently, and with a joyful countenance, ſaid, It is ſo certainly; for the bed was lately corded with new cords, which were ſo ſtretched, that the man told us, he was afraid they would break, if not then, yet ſoon after, when the bed ſhould be uſed. She had no ſooner ſaid it, but ſends one of her daughters up to look, and it was ſo indeed: the cords were broken in three ſeveral places. What others, to whom the like, or ſomewhat like had hapned before, or otherwiſe better experienced in ſuch things, might have thought of it, I know not: I have no thought to make a wonder of it, now I know the cauſe: But I ſuppoſe it might have hapned to ſome other, as it did to me, till I knew the cauſe, to be terrified; and ſo terrified, that had I gone away before I had been ſatisfied, I ſhould not have been conſcious to my ſelf of a lye, if I had reported, that the houſe was haunted. I could never have believed, that ſuch cords could have made ſuch a loud noiſe; beſides the ſhaking of the bed, which added much to my wondring, until I knew the certainty. I could not have believed, I ſay; though I have conſidered ſince, that even a ſmall thread, haſtily broken, maketh no ſmall noiſe;

and beſides, that a Piſtolet could not be diſcharged, but there would have been a ſmoak, and ſmell. But whatever ſome might have thought, it is enough that it might have hapned unto ſome others, as to me, to prove that our ſenſes may deceive us ſometimes, and that it is not always enough to ſay, I have ſeen it, or I have heard it. But when a thing doth happen in the clear light of the Sun, and in clear ſight (for at a diſtance many eyes may be deceived; and a *panick fear*, in the time of war, may make a whole camp upon ſome very ſlight miſtake or ſuſpition run away: but that is another caſe) but clear light, and clear ſight, of many ſober, and not pre-occupied with any paſſion, if then many eyes be deceived; it is very likely, and ſo I grant, it doth often happen; it is by the art and intervention of the *Devil*, that they are ſo. Now in thoſe relations I have made uſe of, ſome things were done very publickly, before many; not any, but had more witneſſes than one or two, and therefore more likely to be true.

FOURTHLY, At *the mouth of two or three Witneſſes ſhall every word or matter be eſtabliſhed*: we know who ſaith it; and, if there be no juſt exception againſt the witneſſes, is moſt agreeable to the practice of men, in all places. I have cleared my witneſſes from all exceptions; and they are more than one or two that witneſſe the ſame thing, though not the ſame thing numerically, yet the ſame thing in effect; to wit, the truth of *ſupernatural operations*, by *Devils* and *Spirits*; which they, who upon ſuch proofs and atteſtations will not believe, may juſtly be charged with *obſtinate*, and if we conſider the ill conſequence of ſuch unbelief, *pernitious incredulity*.

LASTLY, ſomewhat hath been ſaid of it before, but it cannot be too often repeated: Let no man that doth aſpire to the knowledge of *truth*, diſcredit the truth

or

or reality of any buſineſs that is controverted, becauſe the thing is liable to abuſe and impoſture. It is a very popular way indeed, and with vulgar judgments, of great force: but it is the way to deny all *truth*, and to overthrow all government, and whatſoever is moſt holy among men. For what is it, if well look'd into, that is not liable to abuſe, and impoſture? To inſiſt upon ſomewhat that is obvious, and what every man may judge of: No wiſe man doth doubt, but that there is ſuch an art, as *Phyſick* or *Medicine*; acknowledged in the Scriptures, both of the Old and New Teſtament: magnified in the Civil Law: beſides the teſtimonies of private men, of all profeſſions, every where obvious. And for my part, though all the world ſhould be of another belief, yet I ſhould think my ſelf, who more than once (with Gods bleſſing) have been ſaved by it, bound with gratitude to acknowledge the efficacy and excellency of it. Yet if a man were diſpoſed to argue againſt it, as needleſs, or pernitious, how eaſily might he find arguments? As firſt, becauſe divers Nations have done without Phyſicians, as well as with them: the *Romans*, for a long time; the *Babylonians*, whoſe cuſtom was, as witneſſed by *Herodotus*, to keep records of diſeaſes and cures; and to expoſe their ſick to the view of all men: not to inſiſt in other Nations, which have been ſpecified by others. And then, the Sects and Factions of Phyſicians, that have been at all times: their different judgments of the cauſes of diſeaſes; and different courſes in curing; not only different, but even contrary: as every man knows, that hath but looked into their books. And then, if we conſider the number of *Empericks*, bold illiterate, ungrounded men, that go under that name; and the *credulity*, or covetouſneſs of many, who to ſave ſomewhat, will truſt them-

themſelves into any hands, rather than be at the charge to ſend for, or go to an allowed, and well-grounded Phyſician; it is a great queſtion, (or perchance, no queſtion, but many more, certainly) whether more are not kill'd by ſuch uſurpers, and counterfeits, than are ſaved (under God) by true learned Phyſicians, where they moſt abound. But all this may eaſily be anſwered, and Phyſick vindicated; but with this acknowledgment, that the beſt things that are, may be abuſed: and ſo thoſe things, that in their nature have the truth and reality of exiſtence as certainly, as thoſe that are ſeen and diſcerned by the eye, may be counterfeited and falſified, and are liable to the miſtakes of men that are ignorant, and the illuſion of juglers and impoſtors.

FOR a further direction to them that may want it, in this matter of witneſſes to make faith to ſtrange relations; I will take notice of ſome objections that are made, or may be made. As firſt, what can be more creditable, than what doth ſtand upon publick records? may ſome body ſay. So did all thoſe *prodigies Livy* doth relate. Muſt we then think our ſelves in reaſon bound to believe them, all, or one half of them? No: it is a miſtake. That which ſtood upon record, was, that ſuch and ſuch (if more, than one: of many *prodigies*, but one) did inform that ſuch and ſuch a thing had hapned; who delivered it upon their honeſt word, (not *oath*, that I can find; except it were upon ſome extraordinary occaſion) that it was true. This was the ſuperſtition of the *Romans*, of thoſe victorious times, that they thought nothing, that did relate to the ſervice of their Gods, muſt be neglected: and ſo a record of it was made, *nunciatum eſſe*, that it was *reported*, not *verum eſſe*, that it was *true*. Yet we find in the ſame *Livy*, that oftentimes, upon juſt ſuſpition; that which was related, did paſs ſome kind of examination; and if found defective,

not

not allowed. But what shall we say to *Plutarch's* relation, who not upon his own credit only, and yet he acknowledged a grave, and serious Author; but upon the credit of many then living, in his *Treatise* of the *Soul*; not now extant; but so much of it is preserved in *Eusebius*; doth seriously relate, of one very well known unto him, and his familiar friend, as I take it; who died, he said, and his Soul after three hours, remanded to his body; because it was upon a mistake of the messenger, that he was deprived of life by such a sickness, when another man was intended and sent for. After which restauration to life, he lived many years, and was then alive. *Plutarch* saith, when he wrote this of him. This relation, I must confess, did somewhat trouble me, when I first read in *Eusebius*; and the rather, because *Eusebius* doth barely relate it, and excepts against nothing, which some might interpret as an assent, but is not; there was no need, if what he aimed at, be considered. But however so barely related, did trouble me for a time. But afterwards, upon better consideration, I thought and still think that both *Plutarch* and his friend, might be very honest men, and speak no more than what they believed to be very true; and yet we not bound at all to believe them. For first of all, this departing of his soul was in a καταφορᾷ, *Plutarch* saith; that is a kind of *unnatural deep sleep*, which by them that are not much acquainted with the proper terms of Physick, and differences of every disease, might easily be mistaken for an ἔκστασις: which Physicians define, *Soporem gravem, quo qui tenentur*, &c. that is, *A kind of sleep, which they that labour of, sleep profoundly, and dream; and afterwards, when awakened, what they did dream, they think to be true, and relate it unto others for very truth.* Or, as *Sennertus* elsewhere; *They lie as though they were dead, and frequently, after they are awakened,*

kened, make report what ſtrange things they have heard and ſeen.

NO wonder then, if the man in ſuch a diſtemper, ſaw ſtrange viſions; and it is probable, he had read of ſome ſuch thing, that had hapned, or commonly reported to have hapned unto ſome others; whereof the learned *Annotator*, in the laſt *Paris* Edition will give a further account to them that deſire it. But this granted; it follows in *Plutarch*, that the other, who by right ſhould have died, (for there was a miſtake of men, or ſouls, as was ſaid before) upon the return of *Antillus* his ſoul, (that was his name) when he heard what had hapned to *Antillus*, and what report he had made of his viſions; that is, that his ſoul ſhould be returned indeed; but the others, firſt intended, would be ſent for; he fell ſick, and died in very deed. Truly I think according to the belief of the vulgar of thoſe days, it were a wonder, a great wonder, if he had not. For he was not only told, what this revived (as was thought) *Antillus* had reported of him, as revealed unto him in that other world; but people (ſo goes the ſtory) were daily and hourly at his door, to ſee the event, which was enough to ſtartle any man, that had not a very great courage, and knew nothing to the contrary, but that what was reported of *Antillus* his death, his miraculous reviving, and what *Antillus* himſelf had ſince reported, as revealed unto him, where he had been, was very true; enough I ſay, to ſtartle him into an alienation of mind, or a ſudden death: whereof there be many examples of men, who ſurprized with a ſudden great fear, though without any other hurt, or danger, have fallen into ſome ſickneſs, which hath ended in death. He therefore, who upon this, or like relation of *Plutarch*, ſhould cenſure him for a *fabulous* writer, would do him wrong, and bewray either malignity or igno-

ignorance. Yet many *fables* we may find in *Plutarch*, which being delivered by him, not credited, nor to that end they ſhould be credited, but according to the *Mythologie* of thoſe times, which was no ſmall part of their learning, and is yet to all men, for the underſtanding of ancient books, without which no true learning can be purchaſed; for ſuch fables, and the like, delivered upon certain ſuppoſitions; it were very ridiculous, and injurious alſo, to account him fabulous.

BUT becauſe this is a profitable point, to prevent raſh judgment, which commonly proceeds from ignorance, or want of judgment, or ingenuity, the worſt of the three; among them that have lately written of *Dæmons* and *Spirits*, and their inſtruments, men and women, *Witches* and *Sorcerers*: *Bodinus* and *Remigius* are moſt known, I think, and read. Learned men both; and who I think, had no intention at all to impoſe upon their Readers, but wrote as themſelves believed. Yet for all this, I do not think my ſelf bound to believe every thing that they believed, and thought truth: neither could I, for the reaſons before alledged, ground upon any of their ſtories, but as the authorities, and circumſtances of the ſtory, well pondered, ſhall induce me. Though learned, yet men; and as men, liable to errors and miſtakes; and in ſome things, perhance, more credulous, than I ſhould be. What either of them might think of the efficacy of *waſhing of the hands*; of *Salt*; and of a *Vine-ſtick*; of the *crowing of the Cock*, and the like; I make no queſtion, but they had ſome plauſible grounds, & the confeſſions of divers *Witches* (firſt deluded by the *Devil*, that they might delude others, and by degrees, draw them to other more ſuperſtitious obſervations) for it; beſides what is objected to *Bodinus* particularly, by the cenſors of his book, if true. Many men when they have got ſome ſuch thing by the end, that may accidentally prove falſe, or it may be juſtly famed as ſuperſtitious; they think they have enough to diſcredit a man,

man, and to blaſt his labours, though otherwiſe never ſo worthy, or profitable; which, as I ſaid before, is an argument of great either weakneſs, or malice. I know it is the manner of many, *incredulous* men eſpecially; when they are preſſed with any authority, and cannot otherwiſe evade. A very learned man, in his books, *De Origine Idololat.* (or rather, *De Theologia Gentili*, &c. a far more proper Title, except he had followed it otherwiſe; which gave me encouragement to write of the ſame ſubject, *De orig. Idololat.* long ago, though never yet printed) doth paſs a harſh judgment againſt *Bodinus*, as for ſome other things; ſo particularly, for his ſeverity, or rather, as he makes it, raſh and injurious partiality, in admitting all kind of witneſſes againſt ſuſpected Witches: and to draw out compaſſion more forcibly, he ſtiles them *imbecillem ſexum*. I will not take upon me to excuſe *Bodin* in all things. Yet had he as well conſidered the atrocity of the crime, than which none can be either more injurious to the Divine Majeſty, or more pernicious to the community of men; he might as well have cenſured his ſeverity in this caſe, an exceſs of zeal for God and men; as he doth cenſure it, and aggravate it, want of equity and mercy. And ſure I am, that a very learned man too, and of great fame in the world; out of meer indignation, and zeal to God, ſeeing *Witches* and *Sorcerers* ſo indulgently dealt in *France*, (where *Bodinus* lived) did write, as himſelf profeſſeth, that learned Treatiſe, *De Idololatria Magica*, which is extant.

BUT in very deed no man can deny, but in this caſe of *Witches*, and perſons *bewitched*, great judgment and circumſpection, and all little enough, ought to be uſed. I remember when I lived in *Sommerſetſhire*, very young then; I heard, at my firſt coming into thoſe parts, of one that was much pitied, (a Gardiner by his profeſſi-

on,

on, and a very honeſt man every body ſaid) as ſtrangely bewitched: who alſo, as I was told, had appeared before the Judges, at the *Aſſizes*, more than once, in ſome of his fits. It was ſaid, as I remember, that one or two, if not more, had been condemned, and ſuffered about it. I was alſo told of divers of the Clergy, who being deſired, had been with him, to comfort him. Yet at laſt, ſome years after, this very man proved to be the *Witch*, (a Witch or Sorcerer himſelf) and was at *Bridgwater* Goal, I being then in the Country: where he carried himſelf, by common report, as a deſperate Atheiſt, and ſeemed to ſlight the proceedings of Juſtice againſt him, being confident he ſhould eſcape. The very night before execution, (intended) though kept with great care, and well fettered, I believe; yet being left alone ſome part of the night, or his Keeper ſleeping, he got away by caſting of himſelf down through a high hole, or window in the wall; and it was ſaid (my habitation was not very far from the place) that a great heap, or pile of Fagots, which lay far enough in the yard from the place, were removed, and placed under the wall, for his eſcape. But the man being diligently purſued, after a day or two, was found in a Barn; and for all his confidence (upon the *Devils* promiſe, I ſuppoſe) that he ſhould *eſcape*, was ſpeedily executed. Thus the *Devil* deals with his vaſſals. He doth keep his word to them, (worſe than the *Devil* they then, who promiſe, and take no care to perform) and yet they are not much the better for it, but in this, the utmoſt of miſeries, that their confidence doth hinder their repentance: It is bad to have to do with him. I have given a true account of the buſineſs, if neither my memory, nor my information have deceived me. I wiſh we had yearly, an account of all memorable things, that happen in this kind, in all parts of *England*. I doubt not, if performed

by

by ſuch as are creditable, and judicious; but good uſe might be made of it.

BUT again, when ſtrange things are pretended, and creditable witneſſes produced; yet it is the part of an intelligent reader, or auditor, before he gives full aſſent, to conſider the nature of the thing, and all the circumſtances of it. For ſome things are of that nature, though never ſo well atteſted, a man would think, that are yet poſſible to be miſtaken; either becauſe they cannot be ſo throughly examined and ſearched, as ſome other things: or becauſe, not accompanied with convincing circumſtances, that make it clear unto all men, not ſet upon contradiction, that there is ſomewhat *ſupernatural*, or beſides the courſe of ordinary nature, in the caſe. I will inſtance in a notable example. In the year of our Lord, 1593. a rumor was ſpread, far and near, concerning a *Sileſian* boy, about ſeven years of age, who had, they ſaid, *a golden tooth* growing in his mouth. It was two years after, time enough a man would think to find out the truth, before the ſtory was publiſhed in Print; and then too, by no mean man, but by *Jacobus Horſtius*, a learned Phyſician. Soon after (I follow the account *Sennertus* gives of it) he was ſeconded by one *Martinus Rulandus*, a Phyſician too, of good account. Theſe, it ſeems, made no queſtion of the truth. But two years after that, one *Ingolſterus* oppoſed him; *Rulandus* I mean; and the ſame year, *Rulandus* replied in his own defence. The ſubſtance of their reaſoning to and fro, is to be found in *Libavius* his *Singularia*, (one of the firſt books that ſtirred me up to apply my *ſelf*, when very young, to the ſtudy of *nature*, ſo far as at ſpare hours I might compaſs) *Tome II.* with his own conjectures all along, rational, and well worth the

the reading. It is incredible what ſtrange apprehenſions ſome men had, concerning this prodigious *tooth*; extending their *prognoſticks* of it, as far as the *Turkiſh* Empire, and his war with the Chriſtians. But in the end, it proved but a cheat. How diſcovered, is nothing to my purpoſe. But I would have the Reader to conſider, though I cannot excuſe the *credulity* of men in it, which may be a warning to others, not to believe every thing, that is believed, and well atteſted, till they have well pondered all circumſtances; yet to conſider, I ſay, that it was very poſſible for men to be miſtaken, where they could not have ſuch full inſpection; except the tooth had been out, as is eaſie in many other, whether pretended, or real wonders. Beſides, there was no convincing circumſtance, but ſuch rather, as might induce a man, to ſuſpect a fraud. For the Parents were poor, and reaped great profit, by ſhewing this tooth, in this way of ſhewing it, ſuch as it was. But if a man of good credit and judgment, ſhould tell me he hath ſeen a maid in the preſence of divers others, *ſow* and *write* (exquiſitely both) with her tongue; which I think a greater wonder, than to do it with the *feet*, as of more than one I have read: or ſeen a man, whoſe arms were ſo cut off, that nothing but ſhort ſtumps were left, handle (pardon the word: if I ſhould ſay, *manage*, I know no great difference) a ſword, charge and diſcharge a muſquet, and the like; though the matter ſeems to me very ſtrange, and almoſt *incredible*; yet I cannot ſuſpect any fraud or miſtake, if my Author be true, and ſober; as I am ſure I have good authors for both, which no judicious man can *rationally* ſuſpect, or queſtion; *Nicolaus Tulpius*, of *Amſterdam*, for the maid; and *Ambroſe Pareus*, for the man; who alſo relates, that the ſaid man made a trade to rob and kill upon the ways, and for it was condemned to death.

BUT

BUT to return to our miraculous *Tooth*: Though the cheat was then discovered, and the discovery published by more than one; yet the noise of the miracle had spread so far before that; and in the minds of many had made such deep impression, that the credit of it continued long after; and for ought I know, doth yet, among some, to this day. Sure I am, that a Jesuit, who not many years ago, with no small diligence, and yet much brevity, hath given us an account of three parts of the world, (I have seen no more) doth mention it, as a thing very real. Except he should intend it of another boy; because it is in the description of *Hungary*, that he hath it; whereas ours was in *Silesia*. But I rather think it is his mistake, or the mistake of some, whom he hath followed. If so, then we must say, that the miracle by time, hath well improved: For he doth not only tell of a boy with a *golden tooth*, but also *of nine tendrels, and natural leaves, of pure gold*: which might (upon good attestation of eye-witnesses) be thought the more probable, if, as some are of opinion, gold grew in Mines, altogether as a tree; and gold mines be nothing, but sundry trees of gold. His words are; *Schemnitium — civitas alia, ubi dives fodina aurea, quin etiam ex vitibus claviculi, & folia ex puro auro aliquando enata; puerque succrevit dens aureus.* I could have named a man of these times, (an English writer) also, who doth mention it as a true story. But for his love to ancient learning, and the pains he hath taken to vindicate it against the attempts of some others; I will reserve his name to some better occasion.

BUT in all those stories, either of *supernatural cures*, or *incantation of Serpents*, I have told; things were acted publickly, or in the sight of many; or accompanied with such circumstances, as make the case indubitable, and out of all possibility of a mistake. Except a man will say,

ſay, that ſome of thoſe things, were indeed repreſented to the eyes, whether of more, or fewer, ſo that they did verily believe they ſaw ſuch and ſuch things; which yet were not ſo, truly and really, as apprehended. This indeed doth happen ſometimes, but never (*in clear light*, &c. as before limited) but by diabolical art, and illuſion: ſo that as to the proving of *ſupernatural* operations, it comes to one. Yet this I will ſay: if in the *incantations* of Serpents, one or two only, of that kind, had been charmed at once; I might have ſuſpected, that by art, and induſtry, they might have been taught that obedience, if not to run into the fire, yet to ſuffer themſelves to be handled, and the like; becauſe I know of dogs, and Horſes, and Elephants, (beſides what I have ſeen my ſelf) and even of *Serpents*, what hath been written by ſome, both ancient and late.

TO inſtance yet in another particular of *ungrounded* I cannot ſay; for I think the moſt cautelous, might have been deceived; but deluded *credulity*, whereof I think I can give a better account, than yet hath been given, for ought I know, by any in Print, though more than one, I know have taken notice of the *cheat*; ſo I call it, though the authors of it aimed at ſomewhat better, they will ſay, or ſome for them, perchance. In the year of the Lord 1550. *Henry* the ſecond, King of *France*, being then *Bononiæ*; that is, (for there be three Towns, if not more, one in *Italy*, another in *Germany*, and a third in *France*, of that name) *Bologne*, in *France*; which having been taken a year or two before, by the *Engliſh*, was then reſtored; a Letter was written by one *Pinellus*, a *French* Phyſician, who was then, it ſeems, at Court with the King, to a friend of his, of the ſame profeſſion, one *Mizaldus*. I have not met with the whole Letter any where, which therefore I here exhibit.

Job.

Joh. Pipinus, Anto. Mizaldo, suo S. P. D.

GAUDEO mihi oblatam esse occasionem, charissime Antoni, qua rem novam, & plane admirabilem, tibi nunciare sit datam. Nuper ex India Orientali Regi nostro allatum hic vidimus lapidem, lumine & fulgore mirabiliter corruscantem, quique totus veluti ardens & incensus incredibili lucis splendore præfulget micatque. Is jactis quoque versus radiis, ambientem circumquaque aerem luce nullis fere oculis tolerabili, latissime complet. Est etiam terræ impatientissimus: si cooperire coneris, sua sponte & vi, facto impetu, confestim evolat in sublime. Contineri vero includive loco ullo angusto, nulla potest hominum arte: sed ampla liberaque loca duntaxat amare videtur. Summa in eo puritas, summus nitor: nulla sorde, aut labe coinquinatur. Figuræ species nulla ei certa; sed inconstans & momento commutabilis: cumque sit aspectu longe pulcherrimus, contractari sese tamen non sinit; & si diutius adnitaris, vel obstinatius agas, incommodum adfert: sicuti multi suo non levi malo, me præsente, sunt experti: quod siquid ex eo fortassis enixius conando adimitur aut detrahitur, nam durus admodum non est; fit (dicta mirum) nihilo minor. Addit insuper, is hospes, qui illum attulit, homo uti apparet, Barbarus; hujus virtutem ac vim esse ad quam plurime cùm utilem, tum præcipue, Regibus imprimis, necessariam: sed quam revelaturus non sit, nisi pretio ingenti prius accepto. Reliqua ex me præsente audies cùm primùm Rex ad vos redierit. Superest at te, & si quos isthic habes viros eruditos diligentissimè orem, ex Plinio, Alberto, Morbodeo, aliisque, qui de lapidibus aliquid scriptum reliquerunt, solicite disquiratis, quisnam sit hujusmodi lapillus, aut quod illi nomen (si modo fuerit, antiquis cognitus) præscribi vere possit. Nam in eo peranxiè, nec minus infeliciter ab aulicis nostris eruditis, hactenus laboratum, quibus si

palmam

palmam in ea cognitione præripere posſem, mecum feliciſſime actum iri exiſtimarem. Incredibilis enim, & Regi imprimis, & toti denique procerum aulicorum turbæ ea de re commota eſt expectatio. Vale.

Bononiæ, Pridie Aſcenſionis Chriſti, M.D.L.

I HAVE ſet down the whole Epiſtle, as it was written, becauſe, as before ſaid, I have not met with it whole elſewhere; and pity it were, that what ſo many years, to ſo many, hath been the ground of ſo much trouble and inquiry, ſhould not be fully known. And now for their ſakes that underſtand not the *Latin*, I will ſet it down in *Engliſh* too.

Joh. Pipinus, *to* Ant. Mizaldus, *his loving friend, health, and greeting.*

I *AM glad, deareſt* Anthony, *that this opportunity hath offered it ſelf of a new, and wonderful relation. We have lately ſeen a ſtone, which was brought to our King, out of the* Eaſt-Indies, *ſhining with admirable light and brightneſs, as if it were all on fire; ſuch is the ſplendor and flaſhing of it, filling the air round about with rays, which no eye can bear. It is very impatient of earth, and if you go about to cover it, it makes its way by force, and flieth up on high. No art of man can conclude it, or contain it in a narrow room; naturally affecting wide and free places. It is of perfect purity and cleanneſs, and cannot be ſoiled with any ſpot or foulneſs. The ſhape of it is not certain, but inconſtant, and in a moment changeable: and though it be of a beautiful aſpect, yet cannot endure to be touched; and if you think to uſe any force, it is not without ſome inconvenience, as ſome, in my preſence, have found to their coſt. And if with much endeavour, you happen to take any part, or parcel from it,*

(for it is not very hard) it is not (O wonderful) the leſs for it. To all this, the ſame man that brought it, a meer Barbarian to ſight, doth add, that the vertue of it, as it is uſeful for many things; ſo chiefly to Kings, very neceſſary: but not to be revealed, without a good ſumme of money firſt payed. Nothing now remains, but earneſtly to entreat you, and other learned men where you are, that you will make diligent ſearch in Pliny, Albertus, Marbōdeus, *and others, that have written of ſtones, what this ſtone is, and in caſe it were known to the Ancients, what is the true name of it. For in this is the induſtry of our Courtiers, who pretend to any learning, now occupied; wherein if I could prevent them, I ſhould think my ſelf very happy. For it is incredible, how much the King himſelf, and the whole Court, long to be ſatisfied. Farewel.*

From *Bononia*, Aſcenſion Eur. 1550.

WHERE *Mizaldus* was, when the Letter came to him, I know not certainly: but I gueſs at *Paris*. Hereupon, the fame of this rare *ſtone* was ſpread far and near; and all curious men, Philoſophers, and Naturaliſts, invited to ſpend their judgments. *Thuanus*, many years after, enters it into his *Hiſtory*, as a thing worthy of eternal memory: *Dum Rex Bononiæ eſſet, allatus ad eum ex India Orientali*, &c. concluding thus: *Hæc, ut in literis Johan. Pipini, oculati rei teſtis*, &c. making no queſtion at all of the truth, but whether ſuch a ſtone ever known to the Ancients or no, leaving that to the further enquiry of *Philoſophers* and *Naturaliſts*. No ſuch thing is now to be found in *Thuanus*, after the matter was once come out, and he knew it was a cheat. Yet, ſo long did the fame of this pretious *ſtone* continue, that in the year 1622. when that admirable Treaſury of choice rarities, called *Muſæum Veconenſe*, (which I value

value the more, becauſe of the ſobriety, and piety of the ſetters out of it, as by the diſputation at the end, doth appear) it was yet current in thoſe parts, and great endeavours were uſed, for the procuring of it, if to be purchaſed at any rate. So we find it there, and moreover, how men verſed in thoſe things, differed in their opinions: ſome accounting it a *natural*, other a *magical* ſtone, and the like. Whether *Feraclius* was the firſt, (as Dr. *Harvy* doth inform us) who placed the *Oedipus*, and unfolded the riddle, I know not: I rather ſuſpect, becauſe I find it explained in the copy of the Letter I have, which I take to be ancient, that it came from them, or theirs, that were the firſt contrivers of it. Now truly, had any man but ſuſpected, that it was poſſible, (concerning which we ſhall have a more proper place and full enquiry in our ſecond part) that any learned ingenuous man would be ſo diſingenuous, and ſo idle, as meerly for the pleaſure of the trouble, and puzle of others, to buſie himſelf to contrive a cheat: I think a leſs man than *Oedipus*, might have unfolded the riddle, for any great intricacy of it. I am confident, that nothing but a ſtrong preſumption and confidence, that *Pinellus* was too grave and too ſerious, to take ſuch a perſon upon him, made it a riddle ſo long. It might have been obſerved, that though the Author ſet down the time and place, when, and whether this ſtrange *ſtone* was brought, and alſo make bold with the Kings name, either upon a confidence, thoſe whom he did abuſe, would not ſoon have the opportunity to ask him; or becauſe he had obtained ſo much favour of the King, upon ſome plauſible pretence, that he was content to be named: yet it might have been obſerved, that in ſome other things, he ſpeaks not ſo particularly, as might have been expected. He doth intimate indeed, that many they were, beſides the King, that had ſeen it, and

wondred at it: but names none particularly, as *Josephus* doth, (by their relations and offices, which doth amount to a naming) and *Laurentius*, in their stories: this last especially, very particularly; which takes away all possibility of either fiction or mistake. And if any man think that the very strangeness, or *incredibleness* of the story, was enough to make a wise man suspitious; should we take a survey of those strange things, secrets of nature, time hath discovered, in several ages of the world, somewhat might be found perchance, though since, because better known, not so much regarded, that might deserve as much *admiration*. To pass by, what either *Pliny* upon the report of others, more ancient, or since him, *Albertus Magnus*, the wonder of his age, and many ages after, for natural knowledge, have written of some stones; which though written by such, yet I believe no further, than I see cause; that is, than is approved true, by good experience, which is repugnant, I am sure, to many of their traditions: I will only instance in the effects of *quicksilver*, known and tried, vulgarly enough, but *accurately* collected, and set out by *Acosta*, in his *Natural History of the Indies*, *lib.* 4. *cap.* 10. and 11. and by *Levinus. Lemnius*, *De occult. Nat. Mir. lib.* 2. *cap.* 35. we shall find some particulars of this imaginary stone, truly verified of *quicksilver*, and divers others not less admirable, with equal truth attested of it. But let us see: I think with little alteration, as strange a riddle as this, might have been contrived: as thus, *A very resplendent stone*, (or if you will, without any sophistication; *A liquor*, *that wets not*) *of no certain form*, *not tractable*, *without danger*: *and if you divide it in never so many parts*, *or parcels*; *of it self*, *it will come*, *or affect to come into an entire body again*: *and which is most admirable*, *though it be the heaviest thing in the world*, *yet with fire*, *it will vanish into smoak*,

ſmoak, the lighteſt thing in the world: and though vaniſh, yet not conſume; for ſooner or later, it will come to a body again, without any loſs or diminution. All this, to which more may be added, according to the deſcription of the two forenamed Authors: the word *ſtone*, which I am ſure is more proper of *quickſilver*, as it is a *mineral*, than of *fire* only added. Not to mention *Gabriell Fallopius*, who, of all I have ſeen, hath written of it, the vertues and properties, moſt accurately, in his book, *De Metallis & foſſilibus, cap.* 11. *&* 36.

AND who could tell, had the relation been true, but that this ſtone might have proved a *Magical* ſtone? Who hath not heard of thoſe *Aſtrological* (according to the vulgar opinion, and their uſual graveure; though the efficacy, by many aſcribed to the Stars and Planets; by more, and the more ſolid, to the *Devil* only) *ſtones and gems*, called by the *Grecians*, φυλακτα, and by the *Arabs*, *Taliſmata*; the uſe and ſuperſtition whereof though we abhor, yet the operations, atteſted by ſo many, how can we *rationally* deny? Let *Gyges* his ring, though not thought ſo by all that write of it, paſs for a fable; yet learned *Camerarius*, I am ſure, doth write of a ring of his time, for which he had the atteſtation of ſome, whom himſelf did believe very creditable, much more miraculous, than that of *Gyges*, becauſe this made the wearer only *inviſible*; when he would, and gave him light in darkneſs, at pleaſure; but the other repreſented things future, and a-far off, which of the two I account the greater wonder.

THIS, I thought not amiſs, to prevent the inſulting of thoſe *ſapientiſſimi*, or *Wondrous wiſe men*, *Seneca* ſpeaks of, who when they hear, how many both learned and wiſe, were gulled by this *cheat*; will be ready to applaud themſelves, and ſay,

what fools were they, that they could not ſee, that it *was a lye*: *an arrant lye*: *an impoſſible thing*. So that, if learned men, and honeſt men by common reputation; meerly for the pleaſure of deceiving, and puzling, (which hath too much of the humor of the *Devil*, to be believed of real honeſt men) will conſpire to turn *jugglers*; I know no fence againſt it, but abſolute *Incredulity*, in ſuch caſes: which is a remedy as bad, or worſe than the diſeaſe; the danger of being cheated. But if, as by *Fernelius* is alledged, the end of the project was, to make men more ſenſible of their folly, who admire nothing generally, but what is ſeldom ſeen; whereas, in very truth, thoſe things, that are ordinary and daily, if looked upon with a Philoſophical eye, deſerve as much *admiration*; and ſtill ask for new ſigns from Heaven, when all that is about us, if rightly underſtood; what we daily handle and ſee; what we eat, drink and wear; are *clear ſigns and evidences* of the infinite power and wiſdom of the *Creator*; this, indeed, is a uſeful and pleaſant ſpeculation, which many Philoſophers and others, have largely inſiſted upon; and the *fire*, I grant, (as well obſerved by *Avicen*, whom *Fernelius* doth cite) is a very pregnant example; yet, ſome other way might have been found, I believe, as by a convenient *parable*, ſome pretty *fable*, or ſo; which might have wrought upon the vulgar as well, as this crude lye.

I AM at an end of my firſt part, as to matter of *Credulity* or *Incredulity*, in things *Natural*, taken in that general ſenſe, before ſpoken of, and this will be our biggeſt *Part*. Now as a *Corollary* to it, not unbeſeeming my profeſſion, I will take the Ninty Firſt *Pſalm* of *David*, or ſome words of it, into conſideration, which will afford us ſome uſeful conſiderations, not improper,

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or impertinent to the ſubject we have handled. The ſubject of the *Pſalm*, is, the ſecurity of a godly man, who liveth under the protection of *Almighty God*, in times of greateſt dangers. But whether intended by the Author of it, to ſet out the ſecurity of all godly men, in general; and to all that are ſuch, equally appliable: or penned upon ſome particular occaſions, and more particularly appliable to ſome, than to others, may be a queſtion. Some ſuperſtitious *Jews*, from whom it is thought by ſome, that the cuſtom, or invention of ſuch *rings*, did firſt proceed, as the faſhion is of ſuch that deal in unlawful arts, to ſeek protection from the *Scripture*, by violent applications; have made bold to interpret this ſecurity here promiſed to the godly, of thoſe *magical* rings, made under ſuch and ſuch conſtellations, which have been, a little before ſpoken of. So I learn from that great Maſter of all good learning, *Joſephus Scaliger*, in ſome Epiſtles of his, ſet out in his *Poſthuma*. It is a great chance, if a bold *Chymick* will not ſay as much of the myſteries of his art. But wiſhing them ſounder brains, or better conſciences; whether the *Pſalm*, according to the firſt, either occaſion of it, or intention of the Pen-man, be generally appliable or no; we need not be very ſolicitous, ſince the ſubſtance of it, the ſecurity of the Godly, *&c.* is by other places of Scripture, affirmed and aſſerted; though not ſo *emphatically*, yet plainly enough, to make good all herein contained. *Du Mus*, late profeſſor of the Hebrew tongue, in *Paris*; who hath learnedly vindicated the integrity of the Hebrew Text, againſt *Morinus*, is ſo taken with the elegancy of the ſtile, in the Original Hebrew, and the ſublimity of the conceptions, that he thinks no *Latin*, or *Greek* piece, worthy to be compared with it. I ſhall not conteſt with him about that; neither is this a place: but it is obſervable, that even Heathen Poets have exerciſed

their wits upon this subject, the security of a pious, upright man: which to set out emphatically, they have used some expressions as high, as any in the *Psalm.* Witness *Horace* his, *Integer vitæ scelerisque purus: Non egit Mauri jaculis, neque arcu,* &c. Yet I never heard, that any body in those days, did quarrel with them for it, though it was then, as it is now, a common observation, that honest upright men, were subject (besides oppression, to which their integrity under a tyrannical government doth more particularly expose them) to all publick calamities, or irregularities of Heaven, or Earth, as Plagues, and Famines, or the like; as other men. If thereof we take the words of the *Psalmist*, as appliable to all godly men in general, which I think is the truest sense, and first intention; they will not bear a *literal construction*; neither, in that sense, are they reconcileable with *Jeremie's*, and divers other holy mens complaints; even *Davids*, among others, in the 37. and 73. *Psalms*, concerning the prosperity of wicked men in this world, and afflictions of the Godly. And though, as in all ages of the world, so now, there may be many, who are ready (in their secret thoughts, at least) to quarrel with God Almighty for it, and tell him, in the language of these days, *That he was bound in his Justice*, to have ordered it otherwise; yet my opinion is, except God to allay the complaints of insolent wretched men, would new mould the world; and retract or annul the *mysteries* of our redemption by such a *Saviour*; (which to fancy, were both ridiculous, and damnable) it was, and is expedient, if not *necessary*, (a word not very fit to be used, when we speak of Gods counsels) it should be as it is. For, what shall we say? That in times of publick calamities, as *Pestilence*, *Inundations*, and the like; Godly men should be exempted, and *they* only perish, that have not the fear of God before their eyes;

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known unto themſelves and others, for ſuch, by their lives and converſations? *They only*, but, *not all*, that are ſuch, for then the world would ſoon be deſtitute of inhabitants; that is apparent. Well, *they only*: but if not all; would not this give ground to them, that eſcape, to think themſelves, though nothing leſs perchance; righteous, and godly, and in the favour of God? And ſo harden them in their wicked courſes, as juſtified by God himſelf, in their preſervation? Certainly, beſides profeſt or ſecret *Atheiſm* and infidelity; there is not, among them that profeſs to believe; there is not, I ſay, any greater cauſe of miſcarrying, than *preſumption*; ſo prone we are, if we keep not a very ſtrict watch, and make it our daily buſineſs, over our actions, to think better of our ſelves, than we are, or God doth think, and know. What then would it be, if we had this further inducement of *preſumption* of our goodneſs, and Gods favour, that when others periſhed, we eſcaped? But again, would it not, if none but ſuch periſhed, give ground to them that are really godly, and upright in their lives and converſations; even to them, to think better of themſelves than they are; and as men out of danger, to grow proud and ſecure; highly conceited of themſelves; deſpiſers of others, (witneſs the late *Saints*, as they did call themſelves) than which no greater miſery can befal a godly man. And then, how can it ſtand with that grand myſtery of our *faith*, that we muſt be ſaved by *faith*; if this preſent world apparently were a place of reward to good and evil? Or a place, where good and evil are diſcriminated and diſcerned, by ſuch apparent, as I may call it, partiality? How can St. *Paul*'s inference be juſtified and verified, that the proſperity of wicked men

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in this world, is a ſure evidence unto us, of a day of *Judgment*, becauſe we know, which even ordinary reaſon doth prompt, if we believe there is a God; that God is juſt?

HAD theſe things been well conſidered of, and much more, though not able to give an account of, we may think our ſelves in duty bound to believe, ſome both ancient and late, might have written more warily, than they have done. Of the Ancients, I could name ſome that write ſuſpitiouſly, but none that I remember, more peremptorily, than *Lactantius*: a profeſt Rhetoritian, and an elegant writer, but a raw Chriſtian; who maintaineth, that it is not poſſible, that either at Sea by tempeſt, or at Land by war, (or Peſtilence, he intended alſo certainly, though he doth not expreſs it) any *juſt man* ſhould periſh; but that either God, for his ſake, will preſerve the reſt, or when all the reſt periſh, that are not what he is, he alone ſhall be preſerved. So he the more excuſable, becauſe, as I ſaid before, but a raw Chriſtian. I am much deceived, if among the Proteſtant *Commentators* on the *Pſalms*, ſome one might not be found, who doth maintain the very ſame opinion. *Bodinus*, I am ſure, whether a Proteſtant, or a Papiſt, ſaith little leſs, concerning the power of *Magicians* and *Witches*; when he ſaith, that they cannot delude, or blind the eyes (an ordinary thing with them) of them, that fear God; to repreſent things unto them as true and real, which are not ſo, but in appearance only: which if true, we may upon the ſame ground conclude, they have no power at all upon their bodies, to annoy them: which indeed, without Gods permiſſion, we know they have not; but that is not to the purpoſe, for neither have they upon the bodies of others, till God permit, and give them leave; ſo that, in that, there is no difference. But to believe that none are *poſſeſſed*, or other-

otherwiſe annoyed by the *Devil*, but wicked men, is a very uncharitable, and erroneous opinion; eaſily confuted by the *Scriptures*; beſides what hath been ſaid before, of Godly men, being ſubject to publick calamities, as well as other men. They that deſire further ſatisfaction in this point, may, if they pleaſe, and be able, read St. *Chryſoſtome* his large diſcourſe, in three ſeveral books, to one of his time, that was poſſeſt, and had already been ſo, when he wrote, for the ſpace of three years; whom he accounted, and ſo deſcribeth, as an exemplary man, for his holy life and converſation.

THERE was a tradition anciently, ſo ancient, that *Gregory Nazianzen*, and *Prudentius* were, and many more ſince, have been deceived by it; that S. *Cyprian* had been a great *Magician*, before he was converted to the Chriſtian faith: The occaſion of his converſion ſome ſay, was, that being paſſionately in love of a chaſt Chriſtian Virgin, and out of all hopes to ſpeed any other way; he had recourſe to his Maſter, the *Devil*, that by his means he might obtain his deſire. I find it in *Vair*, that the Devil ſhould preſently reply unto him, that againſt them that did truly and ſincerely worſhip *Jeſus Chriſt*, no power or art he had could prevail: at which *Cyprian* being ſurpriſed with great aſtoniſhment, reſolved preſently to become a *Chriſtian*. But this part of the ſtory, I do not find either in *Prudentius* or *Nazianzen*; but in *Prudentius* only this, that whileſt he was of that profeſſion, among other things, he made uſe of Magick, to compaſs his luſtful deſires; and in *Nazianzen* thus, that the *Devil* having done what he could to work upon the Virgin, in vain; at laſt (he hath done ſo, upon like occaſions, more than once, as later ſtories bear witneſs) did acknowledge ſo much to *Cyprian*, and put him out of all hopes of obtaining his deſire: at which *Cyprian* was ſo troubled, that he made bold to revile the *Devil*,

Devil, (there be too many that will revile God himself, when they miss of their ends) who in revenge, entered into him, and grievously tormented him; which forced him to apply himself to Christ for help; which having found, that so he became a *Christian.* The best is, if this be not true of our St. *Cyprian,* whose learned and pious works are extant; it may be sure, and probably is very true, of another, somewhat later *Cyprian,* who died a Martyr too; so that it is probably, but a mistake of the name.

BUT if *Vair* were mistaken in his account, as to the particular we are upon, grounded upon St. *Cyprian's* authority, to prove that a good Christian is exempted from the stroak and smart of the *Devil's* persecution, in general, and personal possession, particularly: yet it may be supplied, partly out of *Celsus,* in *Origen;* and partly out of *Origen* himself. Out of *Celsus,* in *Origen, lib.* 6. *pag.* 312. where *Celsus* doth declare, that he had learned from an *Ægyptian Musician,* (μυσικὸν: so Printed, and so translated, *Musicum,* by the Latin interpreter: But I propose it to the consideration of them, that are more at leisure, whether μάγον, be not the more likely word; there being so much affinity between *Magus* and *Ægyptius,* in those times, at least, that the bare word, *Ægyptius,* as *Baronius, Anno Ch.* 327. *Par.* 17. doth well observe, is sometime taken for *Magus:* And besides, why should *Celsus* regard what was said, or affirmed by a *Musician,* in this particular, being altogether out of his element and profession) that *Magick* could not hurt them that were *Philosophers;* that is, as the word is often taken, moral vertuous men; but only those that were ἀπαίδευτοι, *undisciplined men;* καὶ διαφθαρέντες τὸν ἦθον· *corrupt in their lives and conversations.* Out of *Origen* himself, who there doth very peremptorily deliver it, as a thing approved by good experience,

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that none that ſerved God according to the preſcript of Chriſt, and lived according to his Goſpel, and diligently applied themſelves night and day, to thoſe prayers that were preſcribed (by which I underſtand *the Morning and Evening Service* of the Church) could receive any harm by *Magick*, or by *Devils*. All this if taken preciſely, and limited to this preſent world and life, except it be reſtrained to ſome particular times, and occaſions, is, I think, ſpoken with more confidence, than truth.

YET I will not deny, but that probably, pious upright men, whom the conſciouſneſs of their piety and probity, hath not (as it often doth happen) made them ſecure, and preſumptuous, or proud, and arrogant, and deſpiſers of others; are not ſo ſubject to this kind of trouble, as wicked leud people. Neither will I be afraid to ſay, though ridiculous, I know, to the *wits*, and *wiſe* of theſe times; that it may be true enough, which by ſome *Witches* hath been acknowledged to *Remigius*, that they had not the ſame power to execute their malicious deſigns upon thoſe, even little children, who daily and duly ſaid their prayers, as they had upon others. But withal, I would have that remembred and thought upon, which out of *Pliny*, where we treat of *Prodigies*, was obſerved before, of a natural kind of faith, and the efficacy of it, which may in part ſatisfie, why ſome, ſometimes, though not ſo religious otherwiſe, may be leſs obnoxious to the attempts of *Devils* and *Witches*, than ſome others, though more innocent and deſerving, for want of this kind of faith, (which, in ſome things, may ſupply the want of a more perfect, or Chriſtian faith) are.

NOW for them that are ſcandalized, that the *Devil* (with Gods permiſſion) ſhould have ſuch power

power over men, as well the good, as the bad: first of all, let them remember, that even St. *Paul*, that chosen vessel, so great and gracious with God, was not exempted from the common condition of other Godly men; and what Gods answer was, when St. *Paul* addressed himself to him, for relief, and release: and leaving to God, the secrets of his *will*, and his *providence*; let us consider, what is, or may be manifest of it unto all men, to prove that there is a *providence*, which doth take care of the world, and all men in general; first, in restraining the power of the *Devil*, so that he that as an *Angel*, by nature, is able to do so much, can do nothing at all, without his permission. In what case do we think the world, this *sublunary world*, (though but a very little and inconsiderable point or piece, a man would think, in comparison of the higher world, which he hath nothing to do with) this sublunary world, I say, would be, if the government of it were left unto him; who nevertheless for the great power he hath in it, is stiled in the Scripture κοσμοκράτωρ, *or Governour of the world*: For what he doth to some, who partly seek unto him themselves; or for some hidden reason, besides their sins, by Gods permission, become obnoxious unto him; he would do unto all, who doubts it, even to the destruction of all, (his great ambition) were not his power restrained. And it is observable, that he hath most power, where God is least known, and ignorance and brutishness most reign; as in the most *Northern* parts of the world, as by many is observed. But again: O the goodness, and mercy of God towards men! that though the *Devil* have such power in the Earth, that all the treasures of the Earth, may in some respect, be said to be in his hands, and at his disposing; yet he hath no power, or very little, to gratifie them, who by covenant, tacit or express, have entred themselves into his service;

ſervice; which if he had, for one ſworn vaſſal, or ſervant that he hath, (ſuch is the madneſs of moſt men, left to themſelves, becauſe they do not ſeek unto God) he would have a hundred, if not a thouſand. But again, what miſerable ends they make commonly, that have ſerved him moſt faithfully, (an account whereof is given by more than one) and how baſely, he doth uſually forſake them in time of greateſt need; leaves them comfortleſs, deſperate and deſpairing; yea ſometimes, betrayeth them himſelf, and ſeems to rejoyce *openly*, (which we know, though he doth not ſhew it, he doth always *ſecretly*) and to inſult at their calamities. How many have been torn in pieces, by himſelf: or unmercifully ſnatched, and carried away, God knows whether? Others, with many curſes, ſtoned by the people; others ſome other way, not natural; helpleſs and hopeleſs ended their miſerable life? So have many of Gods ſervants too, as to bodily pains and torments; (ſome *Atheiſtical* wretch perchance, will be ready to reply) as thoſe the Apoſtle, in his Epiſtle to the *Hebrews* ſpeaketh of, who died cruel deaths: yea, cruel as to the world, we grant it, but not comfortleſs, even in greateſt pains; and honourable after their deaths.

BUT laſtly, is there not a providence, yea a miraculous providence, though little underſtood, and therefore leſs thought of, in this, that the Devil by the priviledge of his nature being endowed with ſuch power, and bearing ſuch hatred to mankind; yet cannot do one half, yea one quarter of the hurt, he doth unto men, were it not for the help of men, as imployed, and ſet on by men. A great and incomprehenſible *myſtery*, to the wiſeſt that write of it, that their power ſhould be ſo limited; but an effect, certainly, of Gods love, and reſpect towards men.

FOR theſe things therefore that are manifeſt, it well becomes

becomes all good Christians to praise God, and to acknowledge his good Providence towards men; and for those things we can find no satisfaction from *reason*, to submit unto him with humility; which is so great a proof of true Religion, and Christianity, that for this very thing we may believe many things are not revealed, for a trial of our submission and humility in this kind.

NOW to return to our *Psalm*: It argued a noble mind in *Plato*, and doth relish of some kind of inspiration, (I did think so, where I treat of it more largely, in the *Annotations* upon the *Psalms*, before mentioned; upon the 37. *Psalm*) who would have in his Commonweal, all happiness, by law, so annexed to goodness, and righteousness; that it should not be lawful for any man, young or old, in any discourse, publick or private, to speak otherwise. And some pregnant arguments he hath, to prove it so, that such only are truly and really the happy men of the world, who are upright honest men. But however, what opinion soever men might have of his arguments; it should not be lawful for any man to speak otherwise, hoping that in time such language in all places, and companies, would breed in young people, an honourable esteem of vertue and probity; and so dispose them the better to the pursuit of it. Which, though some men may slight and deride, as they are ready to do every thing, that doth not fit their own fancy; yet to men of better judgment, and experience, may appear very considerable. And who can doubt, but that, when children, and young people, never hear the dead spoken of, (such as died in wars, especially, for their Country) but in the phrase of μακαρίτας. or *happy men*, which in those days, was the proper expression for *a dead man*: it did much conduce to breed in people a contempt of death, without which there can be no true generosity? Whereas now, the common phrase of,

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poor Man! *poor Father*! *poor Mother*! and the like; (which I could never hear without some kind of secret abhorrency, that Christians should come so short of Heathens wisdom) what can it breed in children, and weaker people, but a fear and detestation of death?

COULD I be perswaded, as many anciently, and some of late have been of opinion, that *Plato* was acquainted with the Scriptures of the Old Testament; I should make no doubt, but when he Commented that Law, he had in his thoughts the words of *Ecclesiastes*, which to me, in times of greatest desolation, when violence and oppression were at their height, always proved a very comfortable cordial; *Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know, that it shall be well with them that fear God; which fear before him: But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God*, Eccles. 8. 12. What is the effect of all this, *Though he prolong; yet he shall not prolong*, &c. but this; that though wicked men, in, and by length of days, and other worldly prosperity, may seem to ordinary reason and judgment, to be happy; yet really, they are not so, but in their very happiness (as supposed) miserable, and unhappy: a kind of contrariety, but not to faith. And what is it *Plato* would have, but this very thing; and that it should not be lawful to speak otherwise? But as to *Solomon's* words, let me add by the way: I conceive some wrong is done unto them, by breaking the coherence with the foregoing verse, by a new *Paragraph*. For having in the eleventh verse, pointed at one main ground of wickedness, and *Atheism*; which is, the not speedy execution of Justice, in this world; and Gods suffering of wicked men, to thrive by their wickedness, (for, *God is known by the Judgement he executeth*;

ſaith the *Pſalmiſt*) he doth oppoſe this noble confeſſion, or profeſſion of his faith, to vulgar judgments; which would be more clear, if, as often, ſupplied with a *But*: *But I, though a ſinner*, &c. *Theognis*, nay *Homer*, have ſaid the ſame, in effect: but I will not digreſs ſo far.

NOW to apply this to our *Pſalm*: It is the opinion of ſome learned men, that this *Pſalm* was penned of purpoſe for a *formula*, or pattern of praying, in time of danger. And indeed, I account it a moſt excellent, and Divine form of prayer, to that end; provided that we take St. *Paul's* expoſition along with it, which is, not to think our ſelves ſecured by thoſe words, that we ſhall not ſuffer any of thoſe things, private or publick, which are naturally incidental unto all men, as men; but to ſecure us, that if we put our truſt in God, and have a lively apprehenſion of his *Goodneſs*, *Power*, and *Mercy*, the end of our ſufferings ſhall be comfortable, and glorious. St. *Paul's* words are: *Who ſhall ſeparate us*, &c. from verſe 35. to the end of the Chapter. Certainly, if in all theſe, *more than conquerors*; then in all theſe *happy*, (as *Plato* would have it) truly, and really; though not always, nor all equally, ſo ſenſible, of our happineſs. Neither I think did the Prophet *Habakkuk*, by thoſe words, *Yet we will rejoyce in the Lord: We will joy in the God of our ſalvation*, *Hab.* 3. 18. promiſe himſelf much *joy*, in a time of publick famine; ſuch a time *Jeremy* ſpeaketh of, when he ſaith, *His eyes did fail with tears*, &c. *becauſe the children and ſucklings ſwoon in the ſtreets*, &c. or altogether preſume, when others round about him died for want of bread; God would miraculouſly feed and preſerve him: but only this, that no calamity can be ſo great, and grievous, but if we truſt in God, and patiently ſubmit, we may find comfort in this confidence: That (to uſe St. *Paul's* expreſſion) *the ſufferings of this preſent time, are not worthy to compared with*

with the glory that shall be revealed in us, Rom. 8. 18.

I HAVE said what I intended upon this *Psalm*: More perchance might be expected by some, concerning the several kinds, or orders of Spirits, which, by some, are supposed to be alluded unto, by the *Psalmist* in those words; *Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day*, Verse 5. and 6. That there be different kinds or orders of Spirits, all evil, and enemies to mankind, I easily yield; though not so ready perchance, to subscribe to every thing that *Psellus*, that learned *Platonist* (whether so sound Christian in all things, I cannot tell) hath written of them. And besides them, there may be, perchance, some other substances or *Spirits*, (so called, because not discernable by bodily eyes, in their own nature; but whether *immortal*, or no, I do not know) which have no quarrel at all to mankind, nor any particular interest in the affairs of men, but as they are casually provoked or molested; and sometimes, invited, and allured perchance, as some are of opinion. But all this, more than God by his Word hath been pleased to teach, and reveal, is to me but *perchance*, and, *it may be*, nothing that I know, or believe, with any certainty. And for my part, such speculations and enquiries, if pursued with much ambition and eagerness; and without some special occasion, incident to any mans office or duty; I hold to be much more curious, if not dangerous, than profitable, or convenient, as elsewhere I have had occasion more largely to declare my self. As for those words of the *Psalmist*, there be, *Delrio*, and others, that will give a further account, if it be desired. My purpose did not engage me, and I am very willing to let it alone.

FINIS.

OF CREDULITY AND INCREDULITY IN Things *CIVIL*.

The Second Part.

HERE I ſhall deſire the Reader, in the firſt place, to take notice, that though we diſtinguiſh between things *Natural* and *Civil*; by *Natural*, underſtanding properly ſuch things, as are the work of Nature, immediately, without the concurrence, or intervention of man's will or counſel: and by *Civil*, thoſe which owe their production to the will or counſel of man: yet, in many things, *Nature*, and *the will of man* do cooperate, ſo that the ſame thing may in different reſpects, be reducible

cible to either of the two, *Nature*, or *the will of man*. For example, ſome things that are done by Art, or commonly aſcribed unto Art, and of the ſame kind, apparently, as artificial things: yet, in truth, the effects of Nature, more than Art. So many actions of men, which flow originally from the natural temper, or preſent conſtitution of the body; or from ſome other natural cauſe, moving and inciting, but not conſtraining; except the preſent temper, or diſtemper have ſo far prevailed, as to force. Beſides, the very *will* of man may, in ſome reſpects, be reduced to nature; and all actions that proceed from it, in ſome reſpects, I ſay, not unfitly, be termed natural. For in very deed, God excepted, (whom nevertheleſs the *Stoicks* termed Ζῆνα) there is nothing but in ſome ſenſe, is *natural*; even Monſters, the greateſt that are, and moſt wondred at; as *Ariſtotle* hath long ago taught us. If therefore in this *Second Part*, we inſiſt upon any thing, that might as well have been ſpoken of in the *firſt*, that the Reader might not raſhly cenſure, or condemn, as though we had forgotten *our text*, or ignorantly confounded matters; this warning, I thought, would not be amiſs.

BUT now I muſt meet with another objection, which may be as conſiderable, if not more. *Of Credulity and Incredulity, in things Civil*: what need of this, in this age; among us, in *England*, at leaſt? If ever there were a time, when thoſe verſes of the Poet,

Omnia jam fient, fieri quæ poſſe negantur;
Et nihil eſt, de quo, non ſit habenda fides:

In *Engliſh*, more to our purpoſe, thus:

All wondring, ceaſe: ſuch things our Age, our eyes
(have ſeen;
Nothing now incredibl' which incredibl' hath been:

If ever a time, I ſay, when appliable, and true, in this our *England*, at leaſt; ſurely this is the time. Have we not ſeen a moſt godly religious Prince, and King; not by one ſingle Rogue, as two late Kings of *France*, one after another; but by his own Subjects, in multitude, pretending, not to *Chriſtianity* only, in general; but to the *Proteſtant Religion*, (or *Reformation* rather) upon pretences of Juſtice and Religion, maſſacred in cold bloud, upon a Scaffold, erected in triumph before his own Houſe, or ordinary place of abode; with the applauſe and *Hallelujahs*, not of the ſaid multitude only, but of ſome others alſo, whom by their birth and education, no man would have thought capable of ſuch ſavageneſs and immanity? Have we ſeen this, and wonder to hear, that there was, or is yet, any ſuch people, or Nation, who when their Parents, Fathers and Mothers, are grown old and crazy, knock them on the head, or ſome other way, haſten their death, and feaſt themſelves, their Wives and Children, with their fleſh? Or if we be told (of which more afterwards perchance) of a certain People in the North, men and women, who for ſome time of the year, of creatures that are naturally rational, and *made after the Image of God*; turn into very Wolves; of all wild Beaſts, the moſt cruel and ravening: can we wonder at it, and think it *incredible*? But again, we have read with wonder, (if we believe it; though, truly, ſome later ſtories, well atteſted, may incline us, not to think it *incredible*) of a *Remus* and *Romulus*, two Brothers, preſerved by the milk and nurſeſery of a ſhe-Wolf; and with no leſs wondring, but more certainty, of a Prophet, fed by *Ravens*, in a Cave. Should we well ponder that connexion, and concatenation of providences, which attended our preſent *Gracious Sovereign*; and among others, by what hands he was led, lodged, and fed in a Tree, whileſt his ene-

mies round about did hunt and purſue him; to preſerve him to as miraculous (becauſe without bloud, and by thoſe hands, in part, that had been active in his Father's ruine) a *Reſtoration*: we need not make ſuch a wonder of either, to think the one (that of the two Brothers) *incredible*; or the other, of the Prophet, not *credible*, but as we have Scripture authority for it.

BUT thirdly: the burning of Cities; by enemies, eſpecially, and chances of war, to them that have read ſtories, cannot be very wonderful. Yet, ſuch is the nature of man; who would have believed, that he ſhould live, to ſee the burning of *London*? Eſpecially, when not by any publick Enemy? But that which makes it moſt wonderful, is, that though, to our great horror and amazement, we ſee it is done; yet how, and by whom, we do not yet certainly know: though, if reports be true, it was known and talked of by more than one, ſome days before it hapned. And, who knows, had not our *Gracious Sovereign*, and his *Royal Brother*, both by perſonal attendance, and by wiſe contrivances, appeared ſo zealous, as they did, for the quenching of it; whether any part of either *London* or *Weſtminſter* had been to be ſeen, at this day? All theſe, ſome as *mercies*, other as *judgments*; (not to mention the late dreadful *Plague*, the like whereof, for the continuance, and number of the dead, hath not been known in *England*) great wonders, as I ſuppoſe; and ſuch, as to, if not immediate, yet more remote poſterity may ſeem *incredible*. But the greateſt wonder, not to be uttered without deepeſt ſighs and groans, is yet behind. Such *mercies*, ſuch *judgments*, were enough to have made diſſolute Heathens, if not *Chriſtians*, (without ſome preaching alſo) yet moral honeſt men, religious, in their kind, and ſenſible of a Deity. And, behold! they have made of Chriſtians, in outward profeſſion, real Atheiſts, in their opi-

nions;

nions; and worſe than Atheiſts, for all manner of licentiouſneſs, in their lives. *Epicurus*, who generally, in former ages, among all accounted ſober and wiſe, Heathens and Chriſtians, learned and unlearned, for his life; but more for his impious doctrine, and outragious oppoſition of whatſoever pretended to God, or godlineſs, was a name of horror and deteſtation; is now become the *Saint*, of many Chriſtians.

BUT leſt this by ſome, may be thought to be ſpoken more *Rhetorically*, and in oppoſition to the times, than truly and conſcionably: it will not be amiſs, nor impertinent to our preſent theme and task, to pauſe a-while upon this ſubject, and to conſider, how this man (which in former ages, among ſober wiſe men, that had any ſenſe of piety, would have been thought ſo prodigious, and *incredible*) came of late years, among other late *diſcoveries* of the age, by ſome accounted none of the leaſt, to be ſo well thought of amongſt us. But I began this, of the wonders of our age, in an *objection*: let me firſt anſwer it, leſt I forget it. It is very true, that this age beyond former ages, hath brought forth ſuch things, which they that have ſeen and believe, may, in a manner, think nothing *incredible*. But firſt, all men are not of one temper. And then, what we have *ſeen*, poſterity muſt believe, upon relation: and there will be a time, when what we know, to be true, becauſe we have ſeen it, to many, may ſeem ſo ſtrange, that they will, if not deny, yet doubt the truth of it. In a word therefore, whatever our luck may be, it is our deſire, that more than one age, or ſome that are not yet born, may reap the benefit of what we write. Now to *Epicurus*.

FIRST,

FIRST, for his life, of which more afterwards. But we will ſuppoſe him, for a time, to have been a ſober temperate man: or rather, his life to have been, ſober and temperate, externally. For it is a true obſervation, both of Philoſophers and Divines, that not the outward actions barely, is that that can denominate a man truly ſober and temperate, or juſt and righteous, and the like; but the opinions (τὰ δόγματα) from which thoſe actions do proceed. So nevertheleſs, that we, who do not ſee the hearts of others, judge charitably of all men, by their actions, which we ſee; except themſelves reveal their hearts, and make open profeſſion of their opinions. *Epicurus* his opinion, did very much engage him to a ſober temperate life; who, as he did acknowledge no humane felicity (I know what I ſay, and ſhall make it good, before I have done) preſent, or future, but in *bodily pleaſure*; ſo, knew well enough, and to that end, hath many ſpecious profitable *memento's* and advices to others of his crew; that the right and ſober management of ſuch pleaſures, was the way to enjoy them long, and to make them more pleaſing, at the very time. Beſides, I would ask, if the Devil have a deſign to infect men, with ſome impious execrable doctrine; will he chuſe (if he have choice) an open riotous leud man, to be his inſtrument, or a ſober man, in ſhew at leaſt, if he can have him? Which makes me remember, what I find in the Margents of a *Lucretius*, which once belonged to a very learned and judicious man. Over againſt thoſe words, at the beginning of the fourth book, *Deus ille fuit, Deus, inclute Memmi*, &c. he writes; *Epicurus, Deus judicio Lucretii: meo, Diaboli* ὑποφήτης *nequiſſimus*: that is, Epicurus, *in* Lucretius *his judgment, a God: in my judgment, a wicked Proctor, or Miniſter of the Devil.* Let us therefore, in the firſt place, look into his opinions out of his own writings,

tings, whereof no queſtion can be made. Firſt, that the world (Heaven and Earth) came to what it is, not by any Providence, but by a caſual jumbling of *atomes*, (I need not comment upon that: ſome men I believe would be well pleaſed, to have them in childrens Catechiſms inſtead of ſomewhat elſe, that doth not ſo well pleaſe them) that Sun and Moon, were not intended, either for light, or for any other uſe, for the benefit of men; nor the eyes made to ſee, or the ear to hear, or the feet for motion; but all by chance, without any fore-caſt of providence. This is horrible: and there is more of it. But by the way, that the Sun and Moon were but juſt ſo big, and every Star, as they appeared unto us, and our eyes. There is no impiety in this, perchance, ſome will ſay: but I pray, hath not this man well deſerved, that his *Philoſophy* ſhould be inquired into, with ſo much care, and diligence? But we go on: That, what men call right and wrong, juſtice and injuſtice, vertue and vice, were but fancies, and empty ſounds; nothing, truly real, and worthy our purſuit, but what was pleaſant and delightful, which alſo was profitable. Is not this impious? can any thing be more? Was he a man, or a monſter, a Devil that could harbour ſuch thoughts, and take ſuch pains to ſeduce others, to the ſame perſwaſion? But I know it will be ſaid: Did not the ſame man explain himſelf, that by *pleaſure*, he did underſtand chiefly, a vertuous life, without which there could be no true pleaſure? And again, Doth not the ſame, though he acknowledged no Divine Providence, yet acknowledge and profeſs to believe, that there is a God; and that he thought it very convenient, that God, (whether one or more) *for the excellency of his nature*, ſhould be reverenced and worſhipped by men? But I beſeech you, can any man be ſo fooliſh, ſo ſottiſh himſelf; or ſo far preſume upon the ignorance and ſimplicity of others,

as

as to plead this for *Epicurus* in good earneſt? What is before objected to him, is written, and maintained by him, very poſitively, without any exception, or qualification, in divers of his writings: as ſhall be more fully declared afterwards. But *Epicurus* knew, what had hapned to other profeſſed Atheiſts before him: it did concern him no leſs than his life, not to deny poſitively, the being of a God, or Gods. But what Gods I pray, did he acknowledge? How doth he deſcribe them? *Homunculis ſimiles, lineamentis duntaxat extremis, non habitu ſolido*, &c. that is, *Like men and no men: having all the members of a mans body, but not the uſe of any: in the ſhape and outward appearance, but not ſubſtance of a body.* So *Cicero* out of him, who, though he liked not his Philoſophy, yet did much favour his perſon, and never, or ſeldom ſpeaks of him, but very tenderly; not ſo much for his ſake, I believe, as for theirs, ſome of his beſt friends, that were of that Sect. Neither could he miſtake him, or miſreport him, than whom no man of thoſe times was better verſed in the writings of Greek Philoſophers. *Seneca* alſo, who did ſtudy to the utmoſt of his power, to acquit *Epicurus*, and to advance the credit of his ſentences; not without ſome reſpect to himſelf, probably, (whereof more afterwards) yet when he ſpeaks of his God, what a creature doth he make of it? *Epicurus*, ſaith he, *did diſarm his God, as from all manner of weapons, ſo from all kind of power too: and that no man might have any cauſe to fear him, he hath thrown him far out of the world*: (*Extra mundum*: for which ſome Editions, *metum*: others, *motum*: which *Lipſius* would have, *metam*: but *mundum*, the right certainly: confirmed by what followeth; *In medio intervallo hujus & alterius cœli, deſertus, ſine animali, ſine homine, ſine re, ruinas mundorum*, &c. as alſo by the ſame expreſſion, in another place, *Alius*

illos

illos extra mundum ſuum projicit) *out of the world*, both *Terreſtrial* and *Celeſtial*, as he doth explain himſelf afterwards: *Nulla illi, nec tribuendi, nec nocendi materia eſt: Non exaudiens vota, nec noſtri curioſus*, &c. *De benef. 4. cap.* 18. Any man that reads that whole paſſage, may eaſily ſee, that *Seneca* doth but make himſelf ſport with *Epicurus* his God, and thereby doth give us to underſtand plainly enough, what *Epicurus* his true intention was, by making ſuch a God. And yet, ſtrange, though that whole fourth book of *Seneca* be written againſt *Epicurus* his brutiſh opinion, that no man *ſhould be kind, or loving to any other, but for his own ſake; and that, the only end of all friendſhip among men*; and that he ſpeak very roundly of his, and their ſenſuality, that were of that Sect, in ſome places, as in the ſecond, and thirteenth Chapters particularly: yet ſome of his late Patrons are ſo ſhameleſs, as to produce ſome words out of this book, as ſpoken in good earneſt by *Seneca*, to commend him, and his admirable piety; than which nothing can be more ſenſeleſs and impudent, and more contrary to the drift of the whole book. And ſo, when he would ſeem to explain himſelf ſometimes, that by *pleaſure*, he did chiefly intend ſuch, as did proceed from a vertuous life; what ſober man that hath read his other writings, or ſuch paſſages out of them, in beſt Authors, whereof no queſtion can be made, where he doth ſo punctually, ſo expreſly deliver himſelf, and argue the caſe, but muſt think, except he had formally recanted, and diſowned thoſe writings, that he did but baſely, and impudently abuſe the world, by ſuch palliating gloſſes and explications? Might not he fear here alſo, that they (we call them *Heathens*: I wiſh there were no worſe *Chriſtians*) who were once ready, as *Seneca* doth ſomewhere record, to tear an Actor, upon the Stage, in pieces, for extolling

extolling the happineſs of *wealth* or *money*, ſo much, as to make it, *Summum humani generis bonum*: that is, *The thing wherein mans happineſs doth chiefly conſiſt*; would meet with him, ſome time or other, in the ſtreets, for ſetting up pleaſure, and voluptuouſneſs, as the only *good*, the only *God*, unto men? And ſuch an enemy to God and Providence was this wicked man, that in his writings now extant, when his *atomes* could not help him, and he doth acknowledge himſelf at a ſtand, and doth beg of others, that they would ſtudy and find ſomewhat, that hath any ſhew of probability, to help him out; yet he makes it always his condition, that they would not fly to God and a Providence; he had no patience to hear of that. And ſo much for the Doctrine of the new *Saint*: Now for his Life.

WHAT was laid to his charge, whileſt he lived, even by ſome of his own diſciples, who profeſſed they left him meerly for the leudneſs of his converſation; and by others after his death: *Diog. Laertius*, who hath written his life, doth, in part, at the very beginning of it, declare. But then he tells you, they were all lyes; and that ſuch and ſuch Epiſtles, and other writings, evidences of his wicked life, were but fictitious writings: and this, *Gaſſendus* his friend, the great reviver and abettor of *Epicuriſm*, in this unhappy age, doth take for a very ſufficient refutation. But I pray you, what was *Diog. Laertius*, that his authority, ſo many ages after *Epicurus* his death; when all the world almoſt, had conſented in their judgments againſt him; ſhould be oppoſed to the authority of ſo many worthy men, of all profeſſions, Philoſophers, Hiſtorians, Mathematicians, Poets, of his, and ſome precedent ages? Of which numbers ſome were ſo far from being *Stoicks*, that they wrote againſt them. Was he not, himſelf, this *Diogenes*, not to ſpeak of his defects otherwiſe, which have been obſerved by learned

learned men; a professed *Epicuræan*? Οἰκόθεν μάρτυρ· not therefore, among indifferent impartial men, in reason, to be admitted as a witness; or if admitted to speak, yet not so to be trusted, as *Gassendus* doth him, in every thing, though there be never so many witnesses, of far better worth and credit, to the contrary. And yet we may observe, how *Gassendus* doth stretch his words sometimes, to make them serve his turn, beyond all reason and equity. For example: Where *Laertius*, after that he hath related the accusations of many, of several heads, or crimes, against *Epicurus*; he concludes, μεμήνασιν δ' οὗτοι. This *Gassendus* (page 140. 163.) would have to belong to all, that went before; whereas it will appear (to say nothing of the οὗτοι, which may be here a pregnant word, opposed to ἐκεῖνοι· that is, those before spoken of; including a tacit concession) that it belongs to the last accusation only, (though that also, most true, by the attestation of more ancient and considerable witnesses, than ten such as *Laertius*: as *Cicero*, *Plutarch*, &c.) whereby *Epicurus* is censured as one, that despised all men, but himself; even those to whom he did owe what he was, and whose writings he had usurped, and substituted for his own. To which *Laertius* doth oppose many things, to prove his φιλανθρωπίαν πρὸς πάντας: his *Parents*, his *Friends*, his *Disciples*, his *Country*; and then goes on to the refutation of other crimes. And indeed, how could *Laertius* say, that all the former accusations were false, when some were taken out of his own books, and writings, acknowledged by *Laertius*, and whereof no question was ever made, but that that they were his? As for example, that he should write in his book, περὶ τέλους, (or, *of mans felicity*) Οὐ γὰρ ἔγωγε ἔχω τὶ νοήσω τ' ἀγαθὸν, &c. that is, *For what to call good, if you take away the pleasure of taste, and of the ear, and those pleasures, which arise from beauty, and carnal copulation, I know*

know not. Which words to be *Epicurus's*, is atteſted by divers Ancients, (whoſe atteſtation we ſhall not need, becauſe not denied by *Laertius*) but eſpecially by *Cicero*, very particularly; firſt in his *II. De finibus*, where he tranſlates him thus; *Qui teſtificatur, ne intelligere quidem ſe poſſe quid ſit, aut ubi ſit ullum bonum, præter illud quod cibo & potione, & aurium delectatione, & obſcena voluptate capiatur*: but more fully in his third *Tuſculan*, where he hath a long Comment upon the words, taken out of that book of *Epicurus*, *De ſummo bono*: of which *Cicero* ſaith, that it doth fully comprehend their *diſcipline* or *doctrine*; and is full, he ſaith, of ſuch ſayings, in commendation of voluptuouſneſs, and carnal pleaſures. Durſt *Cicero* oppoſe theſe things, to his *Epicuræan* friends, who were many, and of the beſt he had, had there been any ground at all, in thoſe days, of ſuſpition for that, which *Gaſſendus* would have us to believe, that thoſe were ſpurious writings, or interpolated, and corrupted by the *Stoicks*, *Epicurus* his enemies? If we take that liberty, we ſhall not know what to ſay of any man, what he believed or maintained, by his writings: What *Plato*; what *Ariſtotle*, what any Fathers or Hereticks; if it will ſerve to ſay, thoſe writings are ſpurious, or adulterated and corrupted. But obſerve, I pray, how earneſtly, how ingenuouſly *Cicero* doth expreſs himſelf, and appeal to the conſciences (if they had any) of thoſe men: *Num fingo, num mentior? cupio ref.* &c. *Do I feign* or *forge? Do I lye? I rather wiſh I could be confuted. For what do I labour, but that the truth (O Chriſtians hear this) in every controverſie may prevail,* or, *be underſtood, and come to light.* Here *Gaſſendus* ſhould have fixed, could he have found or deviſed any thing, to help his friend out of the mire. But ſuch convincing paſſages, not to be eluded by any art, or ſophiſtication of wit, he wiſely paſſeth over: but with all poſſible

poſſible diligence ranſacks all kind of Authors, to ſee what he can find, that may with the help of his ſophiſtry, and falſe dealing, have a ſhew of ſomewhat, to make that beaſtly ſwine, to appear in the ſhape of a rational man. Were it my buſineſs now, or could I ſtand ſo long upon it, without treſpaſſing too much either againſt my Readers patience, or my preſent weakneſs of body, as to examine all his allegations, I am very confident, there is ſcarce any thing conſiderable in his whole book, but would be found, either impertinent, or falſe: as if it had been the priviledge of that cauſe, (as indeed it is the *neceſſity*, becauſe not otherwiſe pleadable) and for which he hoped no man would blame him. I ſhould ſay ſo too, could any *neceſſity* oblige an honeſt man to undertake ſo wicked a cauſe. However, that I may give a taſte to the Reader, I will take one of the moſt conſiderable Chapters in the whole book, the ſeventh of the third book, where he doth examine *Plutarch's* authority, or teſtimony concerning *Epicurus*: a Chapter, one of the moſt conſiderable, I ſay, becauſe of that high *Elogium* which he doth give unto *Plutarch*, *Nullum authorem omni memoria extare, quem cum viro illo eximio comparandum exiſtimem*; *That no age* (without exception) *hath born any Author, whom he can, for true worth, compare with him.* I have a very great opinion of *Plutarch* too; and if inſtead of ſo many fooliſh *Romances*, *Stage-plays*, and the like; ſuch a ſerious Author, who hath variety enough to pleaſe every palate, were read; it is not likely, that the Gentry and Nobility could degenerate ſo much every where, as they are generally reported. But except he were read in his own tongue; (which to do, were he the only Greek Author, now extant, I think three or four years ſtudy to learn that tongue, would not be

miſ-ſpent) I wiſh he were better tranſlated. But I muſt except the *French* tranſlation of the *Lives*, which is excellent. Such an opinion I have of *Plutarch*; yet I ſhould hardly go ſo far, as *Gaſſendus* doth. Now let us ſee how he doth deal with this worthy man, and how with his Reader. That *Plutarch* doth generally (always I might ſay) ſpeak of *Epicurus*, as an infamous and ſenſeleſs man, that is not denied. Such a lover of reaſon, and vertue, could not but heartily compaſſionate the phrenzy of ſo many men, who in all ages have been glad to find a patron of their ſenſuality. Though divers books he wrote againſt him, are not now extant; yet there be enough to ſatisfie any man, what he thought of *Epicurus*, and his doctrine. This could not but grievouſly pinch *Gaſſendus*, and deeply wound the cauſe that he had undertaken. But what if he can ſhew from *Plutarch* himſelf, that he rather followed the *common opinion*, in what he wrote of *Epicurus*, than his own judgment, or the *truth*? I muſt needs ſay, that in my judgment he had done much, and more than any ten or twenty Chapters of his book, if well examined, will amount unto: though very ſtrange, if not *incredible*, that ſo grave a man, ſo ſerious, would not only occaſionally ſpeak of him, as others did, generally, whether right or wrong: but would write books of him, and againſt him, of purpoſe, which nothing did oblige him to do; only to countenance a publick falſe fame. But let us hear. *Plutarch*, ſaith he, *in one place after he hath mentioned what thoſe crimes are, which made* Epicurus *and his followers infamous to the vulgar, to wit, want of friends*, (that is, to admit of no friendſhip among men, but ſuch as is grounded upon preſent profit, or gain, and *ſelfiſhneſs*, if I may ſo ſpeak; which to have been *Epicurus* his opinion, *Laertius* himſelf doth not deny) *an idle life, Atheiſm, voluptuouſneſs, neglect of all things*: (but

(but pleasures, or sensuality) well, what then? *Then*, saith he, *Plutarch* doth object to himself; *but these things unjustly, perchance*; (are objected or laid to their charge) *to which he doth answer; yea, but it is not truth, but opinion that we look after.* And so concludes, that *Plutarch* by his own confession in those things he did write of *Epicurus*, was φιλόδοξος not φιλαλήθης: *a follower, or lover of opinion, and not of truth.* And if *Plutarch*, so grave, so serious; why not we, as elsewhere he doth argue, believe it of others also? Is not this enough, think we, to make *Epicurus* victorious, in despight of all testimonies, and evidences? For if *Plutarch*, who was no *Stoick*, (the common exception, as if all *Stoicks* had been *Epicurus* his sworn enemies, which is most false) nor friend to *Stoicks*, he hath written against them it is well known: But if *Plutarch* also, was carried with the general fame, though he knew the contrary to be true: what may we expect from others, though very numerous, yet, with *Gassendus*, not of equal credit and authority, as *Plutarch*; according to that judgement which he made before of him? But now look upon *Plutarch*, and we shall see (for he was too learned and diligent, that we should think it a mistake) what conscience this man made, of lying for *Epicurus.* Among other books that *Plutarch* did write against *Epicurus*, one is Ὅτι οὐδὲ ζῆν ἡδέως ἐστὶ, κατ' Ἐπίκουρον: that is, *That in following* Epicurus *and his doctrine*, (though *pleasure*, the only thing that he did seek) *a man cannot live with pleasure.* This to prove, he doth use many arguments, and doth alledge divers passages out of *Epicurus* his own writings. All this while, nothing, as doubting, or following the common *opinion*, but very positively and peremptorily. At last, two or three parts of the book already spent, still pursuing his purpose, that according to *Epicurus*, men cannot live with pleasure; he pro-

ceeds to another proof, or argument, which is this: *Epicurus* did believe, that from a good report, or name, (δόξης) ſome pleaſure was to be reaped. Himſelf, as *Plutarch* out of his own writings doth prove; a vain-glorious man, if ever man was, and covetous of praiſe and reputation. *But ſo it is*, ſaith *Plutarch*, that ἀφιλίαν, ἀπραξίαν, ἀδιότητας, δυσπάθειαν, &c. *that Atheiſm, voluptuouſneſs*, &c. *which things all men*, (I deſire the Reader to obſerve) *but they that profeſs it, aſcribe to that Sect, are things generally odious, and infamous, in the higheſt degree*; whence it muſt of neceſſity follow, that from this conſideration alſo, *Epicurus* doth not go the right way to *pleaſure*. This to make yet ſtronger, and to prevent all ſubterfuges or evaſions, *Plutarch*, as from one of them, doth anſwer: *O but theſe things are laid to our charge wrongfully*: (the baſeſt of the world generally, would be accounted honeſt, if they knew how) *what is that to the purpoſe*, replieth *Plutarch*, *whether true or no*? The queſtion is not now, whether deſervedly, or undeſervedly; whether truly or falſly; but what *reputation*, (δόξαν) you have in the world. For who doth not ſee, that if a man, (which was proved before of *Epicurus*, and his adherents) place happineſs, or part of happineſs, in a *good name*; and become, whether juſtly or unjuſtly, *infamous*; he doth thereby undoubtedly loſe ſome part of his happineſs. Therefore ſaith *Plutarch*, arguing from their own ſuppoſitions and opinions; τὴν δόξαν, ἀ τὸν ἀληθινὸν σκοπεῖται: *reputation*, and not *truth*, or *true deſert, is the thing we here enquire into.* And indeed had *Plutarch* upon this their anſwer, gone about, by good proofs and evidences (which elſewhere he doth plentifully) to make good, that what was laid to their charge, *Atheiſm*, &c. was very true, and real, as it was generally believed; he had, in that, wronged his cauſe, and made an unſeaſonable digreſſion; ſince, it was nothing

thing at all to the queſtion propoſed, what man *Epicurus* had been really, or what his followers were, or had been; but what *fame* (δόξαν) they had in the world. And could *Gaſſendus*, grounding upon the ambiguity of the word δόξα, and concealing the occaſion, and the coherence, (a notorious kind of jugling, and falſification) could *Gaſſendus*, I ſay, from theſe words infer that, as *Plutarch*'s acknowledgment, that what he had written of *Epicurus*, was all in compliance to *opinion*, (δόξῃ) and not according to *truth*? Or did not *Gaſſendus* more probably rely ſo much upon the favour of the times, and thoſe that did ſet him on work, that he thought any argument that had but any ſlender appearance of truth or probability; if but favouring Atheiſm, and ſenſuality, would paſs currently enough, and get him fame and good will, to boot?

BUT we have not done. *Plutarch* in the ſame book, a little before, doth mention that famous *Letter* (mentioned by ſo many) of *Epicurus*, when upon his death-bed: by which he makes himſelf a notable ſtout man, who in ſuch extremities of bodily pains, (as he doth expreſs) could enjoy himſelf with ſuch peace and tranquillity of mind. In which peace and tranquillity to preſerve him, that which, by his own words and acknowledgment, as ſet out by *Plutarch*, did moſt conduce; was, ἡ μνήμη τῶν ἐπιλελαυσμένων ἡδονῶν: that is, *the remembrance of thoſe* (according to the propriety of the words, *fleſhly*) *pleaſures, he had formerly enjoyed.* This *Plutarch* thinks very ſtrange, and almoſt *incredible*: (wicked varlet! as though he intended with his laſt bloud, to ſeal the truth of his abominable doctrine) But here *Gaſſendus* doth inſult: *At hic Plutarchus*, &c. *But* Plutarch, *to the end that he might more effectually traduce* Epicurus, *hath depraved and changed the words*, &c. who can excuſe *Plutarch*, if guilty of ſo great a crime: or *Gaſſendus*, if it prove an arrant falſehood,

and calumny? The question is, whether *Epicurus* wrote, ἡ μνήμη τῶν προλελαυσμένων πρότερον ἡδονῶν, as before exhibited, and translated: or ἡ μνήμη τῶν γεγενημένων ἡμῖν διαλογισμῶν· that is, *The remembrance of our former discourses and reasonings*: as exhibited by *Diog. Laertius*, and translated by *Cicero*, *II. De finibus*; *memoria rationum inventorumque nostrorum*. And this, *Gassendus* thinks is enough (himself, I doubt, did not think so: he had read *Cicero* better than so) to prove *Plutarch* a falsary. I must acknowledge, that *Cicero's* translation is a great evidence, for that reading, exhibited by *Laertius*. But had *Gassendus* looked further into *Cicero*, or rather ingenuously told us, all that he knew, *Una eademque manus, vulnus opemque*: he would have told us, that as the reading exhibited by *Laertius*, is found in *Cicero*; so, that exhibited by *Plutarch*, in the same *Cicero*, more than once, I am sure; as particularly, *V. Tuscul. Sed una se dicit recordatione acquiescere præteritarum voluptatum*: and again in the same book, from whence that other reading is produced, more punctually, and emphatically; *sed vobis* (speaking to men of that Sect) *voluptatum perceptarum recordatio beatam vitam facit, & quidem corpore* (according to the proper signification of the word, ἀπόλαυσις) *perceptarum*. And this enough, I think, to acquit *Plutarch* from all suspition of any falsification: what can be said for *Gassendus*, to acquit him of false and injurious dealing, except this, that it was for so good an end, as to promote *Atheism* or *Epicurism*, I profess I know not. Well, it must needs be, that either in *Cicero's* time both those readings were in the Text of that Letter, (which may be thought the more probable, because *Cicero* in the same book, or place, takes notice of both) or, that there were two different Copies of that one *Letter*, and that *Cicero* made use of either reading, as he saw occasion. This is certain: to which I will add,

as

as to me not improbable, though I will not affirm it, that ſome of *Epicurus* his friends, or diſciples, when that letter came firſt abroad, being much aſhamed of thoſe words, exhibited by *Plutarch*, did make that alteration, of the reading exhibited by *Laertius*: which probably, that reading I mean, never came to *Plutarch* his knowledge. But ſee the force of conſcience, ſometimes, let a man reſolve againſt it never ſo much. After *Gaſſendus* had charged *Plutarch* with two ſuch foul crimes, the one, of conforming himſelf to the opinions of the vulgar, to take away an honeſt and worthy mans good name, againſt his own conſcience: the other, of adulterating writings, of purpoſe, that he might have ſome ground to calumniate: (what could be ſaid more, of the arranteſt rogue of the world) yet at laſt, a ſudden qualm takes him; (*Ne Plutarchum accuſare videar*) *leſt I may be thought to accuſe* Plutarch, ſaith he, and ſo doth end: whether pricked in his conſcience, becauſe he knew he had accuſed him falſly, as I rather believe: or aſhamed of his own inconſtancy, that he had commended one ſo highly, whom afterwards he had charged with the greateſt baſeneſs and diſhoneſty, that can be laid to any mans charge; for either, or for both, let the Reader judge: but a fit man (obſerve we that, by the way) to make a *Saint*, of a *rogue*; that could make a *rogue* (to ſerve his turn) of ſuch *an incomparable perſon*, according to his own teſtimony, in the beginning of the Chapters. And as he hath dealt with *Plutarch*, in this, juſt ſo, in effect, by falſe gloſſes and interpretations, doth he deal with *Galen*, in the next Chapter. *Galen*, no *Stoick*, but a true lover of *vertue* and *ſound reaſon*; and upon that ſcore, a mortal enemy of *Epicurus* his phrenſies, and leud doctrine: and let me add, one, (and ſo *Plutarch*, and *Cicero*) who was better able to judge, what was falſly adſcribed to *Epicurus*, what

not; than a hundred such, as *Diogenes Laertius* ever was.

WELL, but was not *Epicurus* however, a valiant man, who in such pains, as he was then in, could write so couragiously, as in this, and in some other Epistles of his, written at the same time, he doth? I answer briefly: It is no wonder at all, that a very wicked man, should die in his wickedness, very resolute and undaunted. There be many examples in all Histories: and some reasons might be given, were it our business here, why it is so. But secondly, weare not bound to believe whatsoever he saith of himself, that he was in such pain, when he wrote those Letters; whom we know to have been a most vain, self-conceited wretch, as covetous of praise, as ever man was; so far as may be learned by his own writings. A vanity (such is the force of it in some men) for which men have endured great torments, wilfully; and have undergone strange deaths. I could say more, but this is more than I needed. But I may not omit, that this Letter of *Epicurus* is mentioned by *Seneca* also, more than once: as particularly, *Epist.* 92. which I think *Gassendus* would not have omitted, had he been pleased with *Seneca*'s words and judgment about it. For *Seneca* there, as a *Stoick*, arguing that bodily pleasure, or *indolency*, was not a thing considerable at all, to true vertue: *These things may seem incredible*, saith he: *but is it not as much incredible, that any man in extremity of bodily pain, should say*, I am happy. *And yet this very word* (or speech) *hath been heard in the shop* or *wardrobe* (officina) *of pleasure.* I am at my last and happiest day, *saith* Epicurus, *when on the one side, great difficulty of making of water, on the other, the uncurable dolour of an ulcerated belly, did torment him. How then should these things we have said, seem incredible to them, that apply themselves to the study and practice of vertue; When even among them, who are lead altogether by pleasure, they are found?*

found? *Even thoſe degenerate, low* (or, *baſe*) *minded men, can ſay, we ſee, that a wiſe man in greateſt pains, greateſt miſeries, can be happy. And is not this incredible, yea much more incredible, than any thing we have ſaid of true vertue? But I cannot conceive, how true vertue being once caſt down from its true height,* or *eminency*, (of being able, of it ſelf, to make men happy, without the acceſſories of fortune, bodily pleaſure, *&c.*) *can keep it ſelf from ſinking to the very bottom*: (of ſcorn and contempt) So *Seneca* of *Epicurus*, and his doctrine, in that place. What, elſewhere, ſomewhat ſhall be ſaid of that too, by and by.

I HAVE done with my Chapter, and if any be ſo much at leiſure, to follow this example, in all the reſt; I durſt promiſe them, if judicious, and diligent, no worſe ſucceſs in all the reſt. But it may be, though I choſe this, as the moſt conſiderable Chapter, yet ſome will think St. *Gregory Nazianzen* his authority much more conſiderable, even in this, than *Plutarch's*; whoſe teſtimony, and his only, of all the Fathers, or Eccleſiaſtical writers, as I remember; *Gaſſendus* doth produce to prove *Epicurus* his innocency, and chaſt life: *De vita*, &c. *lib.* 7. *cap.* 4. *Quem merito*, ſaith he, *innumeræ obloquentium turbæ præferendum cenſeas.* Well, be it ſo. What ſaith this godly Father? The ſumm is: (it is in *Verſe*) *that* Epicurus *did maintain pleaſure to be the chiefeſt good of man; but leſt he ſhould be underſtood to ſpeak this of baſe bodily pleaſure* (ſo *Gaſſendus* his tranſlation: but the words rather imply; *leſt he ſhould be thought to commend pleaſure unto others, becauſe of the pleaſure himſelf had taken*; or *becauſe himſelf had indulged unto pleaſure*: which makes a very different ſenſe; for it doth not acquit *Epicurus*, of making bodily pleaſure the end or happineſs of man; but this only, that himſelf forbare ſuch pleaſures, of purpoſe, to acquire the more authority to his doctrine) *himſelf lived* (it is falſly printed, ἔξω in my book, for ἔζη) *chaſtly and ſoberly, helping his doctrine by his practice.* So *Nazianzen.* And this

this may ſeem ſomewhat. But had *Gaſſendus* dealt ingenuouſly with his Reader, beſides the true ſenſe which he hath concealed; he would have told him, that *Nazianzen* in that piece, and place, doth profeſs to relate, Θρυλλήματα, *things that were ordinarily reported* of ancient Philoſophers, not engaging himſelf for the truth. He ſaith indeed, Οὐ γὰρ ἀπιστῶν: that is, *That he would not deny them*, or be *incredulous*; for that *it is poſſible to find examples of temperance and ſobriety, even among Heathens.* That he muſt be underſtood *tenderly*, not of perfect belief, doth clearly appear even by the examples which he doth relate. For after *Epicurus*, the next he doth mention, is, *Polemon*, of whom, among other things, he doth relate (from *publick fame*, as all the reſt) that a publick whore, being ſent for by a young gallant; as ſhe was come to the door, by the ſight only of *Polemon's* picture, was turned back. *Nazianzen* doth call it, θαῦμα, *a Wonder*, or *miracle*; which I think we may read, and ſuſpend our belief, without any breach of that reſpect, which we owe to that holy Father. But *Gaſſendus* might have told us withal, what the ſame *Nazianzen*, elſewhere, not in Verſe, but in Proſe, doth object unto the ſame *Epicurus*; ἀθεΐαν, *Atheiſm*: ἄτομους, his *Atomes*: that is, the denying of a *Providence*: and ἀφιλόσοφον ἡδυπάθειαν, the *commendation*, if not *purſuit* (which is more likely) *of a voluptuous life*, (or pleaſure) *unworthy the name* (or *profeſſion*) *of a Philoſopher*: *Naz. Orat.* 33.

BY this may appear, how *Gaſſendus* may be truſted, in this cauſe. Yet we deny not, but *Epicurus*, what ever his life was, hath many fine ſayings, which might make *Seneca* to judge, at leaſt, to ſpeak the more favourably of his life; and the rather, becauſe it was, in part, his own caſe. I have a better opinion of *Seneca*, than to compare him with ſuch a leud man. Yet it cannot be denied,

denied, that he alſo gave too much occaſion to the world to upbraid him, that he did not live, as he ſpake, and taught others. Which troubled him not a little, as may appear by that paſſionate Apology that he makes for himſelf, and all Philoſophers in general, to whom the ſame was objected, in ſome of his books. Yet for all that, though ſome men can diſtinguiſh between doing, and ſaying; who may be more ſcandalized, where they obſerve ſuch contrariety between ſpeeches and actions, than edified; yet generally it hath always been the propriety of the multitude, to be led more by words, than by deeds; by appearance, than reality: which made that grave Hiſtorian, *Polybius*, to pronounce the generality of men, much inferior to bruits, in point of forecaſt and judgment. And to this, we may aſcribe *factions*, and *rebellions*, and *ſchiſms*, and almoſt all the evils, by which the publick peace and tranquillity of either Church or Eſtates is diſturbed, and infeſted. And ſo in *Epicurus* his caſe: *Atque his* (ſine ſentences of *Epicurus*, and his Mates) *capiuntur imperiti*; *& propter hujuſmodi ſententias iſtorum hominum eſt multitudo*: *Cicero*'s true judgment, and obſervation in a place.

NEITHER is it impoſſible, or improbable, that *Epicurus* and others of his company, either by fits, through meer mutability of mind, which is obſerved, of many: or of certain deliberation and purpoſe, after great debauches and ſurfeitings of pleaſures; did betake themſelves to more than ordinary temperance, and frugality, for a-while: not out of any love to *vertue*, which he doth abſolutely deny in his writings, to have any real being, or exiſtence; but that they might return to their *wallowing*, more freſh and vigorous: and (as before ſaid) that they might hold out the longer. So that, as his writings (obſerved by ſome Ancients) were full of contradictions, ſo might *Epicurus* his life be; and

thence

thence proceed that variety of judgments concerning it, which *Gaſſendus*, but very partially, hath ſet out. To this purpoſe *Lactantius* his words *De Div. Inſt. lib.* 3. *c.* 17. having firſt proved the effect of them, by ſundry particulars of *Epicurus* his doctrine, are very pertinent: *Hic homo aſtutus, ex variis diverſiſq; moribus, circulum colligit, & dum ſtudet placere omnibus, majore diſcordia ſecum ipſe pugnavit, quam inter ſe univerſi*: that is, Epicurus, *being crafty, out of ſeveral and different manners*, or *diſpoſitions of men, he did gather unto himſelf* (the Congregational way, as I take it) *a number*, or *company*; *and whileſt he doth endeavour to pleaſe all men, he did diſſent from himſelf, no leſs, or more, than his promiſcuous company did from one another.* *Vid. Add. at ye End*

THERE is a Letter of one of his whores, yet extant, which doth ſet out his abominable leachery, and jealouſie withal, even in his old age. What ſaith *Gaſſendus* to that? That certainly, if *Laertius* had ſeen it, he would have ſaid of that alſo, that it was a counterfeit Letter. So, he takes it for granted, that whatſoever *Laertius* the *Epicurean*, hath ſaid, or might have ſaid, as he doth ſurmiſe, to defend *Epicurus*, muſt be true: and indeed, deny him that, and all his book doth come to nothing. But to do him no wrong; he ſaith moreover, that that whore was dead, before *Epicurus* died. What is this to the purpoſe? Might not ſhe write, as ſhe doth of him, and yet die before him? But ſhe makes *Epicurus* eighty years old when ſhe wrote; and he was not ſo old, (true, or not, I do not enquire at this time: I need not) when he died. As though it were not ordinary, in ſuch exprobrations of unnatural luſt, to make a man ſomewhat elder, than naturally, and in exactneſs of computation, he is? But the ſtyle of the Letter is affected, and ſtudied. The more likely, to be hers. For ſhe was *Epicurus*, not his whore only, (one of them) but alſo diſciple; and mentioned by others,

others, as a piece of a Philoſopher. Let any man read it: it is a pretty long Letter. If he find ſo much affectation in the whole Letter, as may be found in three or four lines of *Epicurus*, acknowledged to be his; I muſt acknowledge, that my judgment in ſuch things, is very ſmall. However, this Letter, though acknowledged for a true Letter, by two learned men, who have written upon *Diogenes Laertius*; yet, were it the worſt thing that can be objected to *Epicurus*, I ſhould not ſpeak of him, with ſo much confidence, as I do; becauſe I do not remember any thing of it in *Cicero*, nor any other Ancient; which to me, is a greater argument to ſuſpect it, than any thing that *Gaſſendus* doth object againſt it. But though I remember nothing of this particular Letter, in any ancient Author; however, he that ſhall read what *Plutarch* (that *incomparable man*, as *Gaſſendus* doth ſtyle him) out of *Epicurus* his own books, doth record of ways deviſed and commended by *Epicurus*, to prolong and maintain luſt and leachery (that is, *happineſs*, in their ſenſe) in old age, when nature is ſpent: he will either believe, this Letter, probably, a true Letter; or that they, that made that ſtrumpet of *Epicurus* as ſhe doth, did *Epicurus* no great wrong. *Plut.* Ὅτι οὐδὲ ζῆν ἡδέως &c. as before: not very far from the beginning: *Edit. Gr. in* 8. *pag.* 2008.

BUT that which, in my judgment, is, beyond all exaggeration of words, wicked and impious, is, that not content to clear *Epicurus* (ſo well as he could) from the imputation of an *Atheiſt*; he doth endeavour to make him a very religious man; yea ſo religious, as I doubt few Chriſtians, were it true, as it is moſt falſe, can be compared unto him. For, ſaith he, ordinary men ſerve God, either for fear, or for a reward, which is *a ſervile worſhip*. But *Epicurus* did not fear God;

God; that is, believe that God could, or would do him any hurt; nor yet expect any reward at his hands: if therefore he did nevertheleſs honour, and worſhip God, meerly for the *excellency of his nature*; (as he would have us to believe) it doth follow, that his ſervice did proceed from *meer filial love and affection*, which is the trueſt and nobleſt worſhip. But before we ſpeak of the *impiety*, let us obſerve a little, the *abſurdity* and *incongruity* of this aſſertion. Was not *Epicurus* the man, who peremptorily maintained, that a wiſe man loved no body, but himſelf; did nothing, but for his own ſake, his own profit, and intereſt? What more frequent than that, in his writings? Inſomuch, that he would not allow of any love or friendſhip, between man and man, but ſuch as was, διὰ τὴν χρείαν, as *Laertius* hath it; that is, *ſuch as is grounded upon meer profit and utility.* How probable then, nay poſſible, that he ſhould love God, for his bare conceited excellency; who profeſſed to love nothing, and ſo taught others, but for his *profit*? *He that loveth not his brother, whom he hath ſeen, how ſhould he love God, whom he hath not ſeen*? He that could not believe, that God could be ſo good, as to take any care of men, becauſe men could not do any thing for God, by way of requital: (witneſs *Lucretius*, that perfect *Epicurean*, and ſuch an admirer of his doctrine; *Quid enim immortalibus atque beatis, Gratia noſtra queat largirier emolumenti, Ut tantum noſtra cauſa gerere aggrediantur*) could he be ſo good and ingenuous himſelf, as to honour, love, and ſerve God for nothing? This therefore was a great over-ſight, in a learned man; a great *ſolœciſm*, as I may call it, or *incongruity*. And whereas he doth quote ſome words of *Seneca*, and is very proud of them, (and well he might, in ſo uncouth, hidious, and paradoxical an opinion) as though *Seneca* had been of the ſame opinion; let the whole paſſage be read,

read, and if the contrary do not appear, that what *Seneca* ſaith of *Epicurus* his *piety* or *voluntary worſhip*, he ſpeaks it ironically, in deriſion both of his God, and his pretended worſhip; I ſhall acknowledge my ſelf very much deceived: who not only think ſo of the place, but am alſo very confident, that *Gaſſendus* thought no otherwiſe of it himſelf, whatever he was willing his well-affected Reader to the cauſe ſhould think of it. But, *abſurdity*, be it ſo or no, I make nothing of that, in compariſon of the *impiety*. For beſides many pregnant teſtimonies of the Old Teſtament, where, among other things, we ſhall find, that, *that which doth not profit*, is the *periphraſis* of an *Idol*; (and ſo *Epicurus* his God, not a God, but an Idol upon that account) how ſhall we excuſe St. *Paul*, who every where, almoſt, layeth it for a ground of his exhortations to Godlineſs and Piety; that, *Religion is profitable? For therefore we both labour and ſuffer*, &c. *For as much as you know, that your labour is not in vain*; and, *for the hope that is layed up for you in Heaven*, &c. and, *looking for the bleſſed hope*, &c. and, *the end of your faith, the ſalvation of your ſouls*: and, *for he had a reſpect unto the recompence of the reward*. And yet more poſitively: *He that cometh to God, muſt believe, that he is*; *and that he is a rewarder*, &c. and how Chriſt himſelf? *What doth it profit*, &c. *for your reward is great in Heaven*: and the like. And what is it, that the *Deiſts*, as they call themſelves; ſuch *Deiſts* as *Epicurus* was; who pretend that they believe a God, and that they worſhip him, not for any fear, or hope of reward, which they exclaim againſt, as *ſervile worſhip*; (witneſs their wicked *Catechiſm* in Verſe, ſet out, and refuted by *Merſenius*) but for his *goodneſs*, (in that he ſuffers men to live as they will, and do what they will, and takes no notice) and for *the excellency of his nature*: what is it, I ſay, that they more uphold themſelves with,

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or intice others more effectually by, than this wicked and abominable; but, to weak carnal men, very plausible plea and pretence?

THAT *Gassendus* himself was an Atheist, really, I would be loath to say; I hope not. He hath written against some of *Epicurus* his opinions. But in discharge of my duty to God, and religion, I shall say, and my conscience doth oblige me; that had he had the advice of all the Atheists that ever were: had he advised with Hell it self, he could not have lighted upon a more destructive way, to all religion and piety; to all goodness and vertue, than this, of *Epicurus* his *filial fear*, or *love of God*. For what inference will carnal men, (in such an age, as this, especially) will, or can make of it, but this? that they may *believe*, as *Epicurus* believed; *no God*, I will not say, (though it be true enough) but, *no providence*, *no conscience*, *no difference of good or evil*, (in nature) *of what is just*, *or what is not*: I might add, and live as *Epicurus* lived; but I will only say, *believe as* Epicurus *believed*; and yet flatter and comfort themselves, that they are *religious*, nay more *religious* than many, nay most Christians, accounted religious, are? Was there ever a more wicked and pernicious device? The Reader will excuse me, if in all this discourse, I have dealt with *Gassendus* somewhat roundly, more than I would have done with a man of his learning, and whom I believe to have been a civil man; besides a particular respect I have to him, for laying open the vanity and falsity of *Des Cartes*, and his Philosophy, some part of it at least: which I think was a very good work, and may prove very useful, when once that malignant humor of innovating, which doth now so greatly prevail, will wax more cold and remiss. I wish he had not had so much of that περιεργον θυμον, in him, as *Galen* calls it, ου δοξαν ἐχειν ἐν ἀνθρωποις, which I believe was the chief thing, that

Vid. Acta.

that did put him upon this *Unchriſtian project*, of magnifying *Epicurus*. Wherein, how much he went againſt his conſcience, we need not appeal to God, who is the only καρδιογνώστης: any man may quickly find it by his book, who ſhall but look into it: any man I ſay, that hath not, according to the current of the times, more affection for *Epicurus*, than the truth. But what if any man ſhall reply for *Gaſſendus*, that all this may be, and yet *Gaſſendus* not ſo much in fault; who doth in the ſame book openly profeſs, that whatſoever he had ſaid, or ſhould ſay for *Epicurus*, was but, *Exercitationis gratia? Abſit alia mente id præſtem, quam exercitationis gratia*: his own words: that is; *God forbid I ſhould do it to any other intention, but by way of exerciſe, or exercitation only.* And why not as free for him, to praiſe *Epicurus*, as others have done the *quartan Ague*, *the Gout*, *an Aſſe*, *a Louſe*, and that Monſter of men, as deſcribed by *Homer*, *Therſytes*? Had he reſted there, it had been better and more juſtifiable. Upon the ſame grounds, for ought I know, a man (though I ſhould not commend it) might write the praiſes of the *Devil*. For many things might be ſpoken, of the *excellency of his nature*, as he is a Spirit, a good Spirit, by his firſt creation: then, his improvement, by his experience, ſince that time: his wonderful feats and projects, from time to time, to bring himſelf into credit among men: and if a man would ſay, that out of his love to men, he tempted our firſt Parents, that he might be the occaſion of a further good unto them, in Chriſt, and by Chriſt; and therefore to be honoured, and worſhipped by men: were it but for the conceit, (and in very deed, ſomewhat I think to that purpoſe hath been ſaid by ſome ancient Hereticks) and novelty of the opinion, there would be ſome, I make no queſtion, but would embrace it. But *Gaſſendus* goes

on, and when he comes to that, as indeed he was bound, or he had had no thanks; that he did it *bona fide*, though *ready to recant, when better informed*; yet, this *bona fide* doth ſpoil all. But whatever himſelf thought, or knew; what amends can he make to ſuch, who (ſome, *good Chriſtians*, I make no queſtion, and *learned* enough, perchance, to have found out his jugling, had they but ſuſpected him) upon his credit, without any farther diſquiſition, have eſpouſed his cauſe, and think it no diſparagement to Chriſtianity, (if Chriſtians indeed) to ſpeak with honour, and reſpect of that monſter of men, and ſpiteful enemy of God, and all Godlineſs.

I HAVE been ſomewhat long upon this ſubject of *Epicurus*: ſomewhat longer perchance, than ſome would have wiſhed. But I ſhall not apologize. I have not forgotten that *Credulity and Incredulity, in Civil affairs*, which doth include the judgments, as well as actions of men, is my ſubject. And truly, of all things of that nature this age hath produced; this of *Epicurus* ſeems to me, and I believe to many others, the moſt prodigious, and *incredible*. Not, that any one man, for ſome particular end, or meerly to ſhew his wit, (which I know hath been done by more than one) ſhould attempt ſuch a thing: but that ſo many, profeſſing Chriſtianity, ſhould entertain the attempt with ſo ready an aſſent, and applauſe: an argument to me, with many others, of the inclination of the age. God avert the event.

SINCE this written, I bethought my ſelf, that *Gaſſendus* happily, in thoſe large Comments and *Animadverſions* upon *Epicurus* his *Philoſophy*, (if we may ſo call it, which deſerveth better to be called, *dotage and madneſs*) ſet out ſome years after, in three *Tomes*; might retract ſome of thoſe notorious *miſtakes*, if any man can think them ſo. I have ſearched, but I find, that inſtead

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of *retracting*, he doth *repeat*, and endeavour to confirm: and that, especially, by the addition of two testimonies, which I shall take notice of. The first of St. *Jerome's*, out of his second book against *Jovinian*, *Chap.* 8. where he doth say, with this Preface, *Quod mirandum sit*, a *thing to be wondred at*, because *assertor voluptatis*; an *assertor*, or *patron of pleasure*, (*bodily*, certainly, else it had been no wonder) *that* Epicurus *did fill his books with the commendations of a spare diet.* That *Epicurus* did it, all the wonder is, that the man should be so inconstant to himself, if in so doing, he doth make any mention of vertue, or seems to have any regard unto it, it being sure enough, that in this, he doth but abuse the credulity of his Readers. But if he commend a sober life in general, and highly extol it, before a riotous and lewd: this he might well enough, without any repugnancy to his doctrine, in placing the happiness of man, in bodily pleasures. Though the practice of it, a rare thing, in men of that profession; yet the commendation of it, might as well become a professed *Epicurean*, as any other. Besides, it should be considered, that St. *Jerome* his purpose, there, being to collect out of all profane Authors, whatsoever he had read in any of them, tending to the commendation of a spare diet; which he doth very copiously, as a very learned man, and excellently versed in all ancient Authors; any man may see, that he doth relate many things, as in such a case is ordinary; which it is not probable, that he believed, or did expect his Readers should, (I could instance in many particulars) but only to serve his present subject, upon a supposition nevertheless, that many things, though not so probable, yet might be true; the truth whereof he doth not stand to examine, which every Reader, as he should find himself concerned, might do, better at leisure. Not therefore to add any credit to *Epicurus*, but more forci-

bly to ſhame them, that lived riotouſly, or diſcommend a ſpare diet, or ſpake ſlightly of it; is that paſſage of *Epicurus* produced by St. *Jerome*. And let me add, that *Gaſſendus* doth make that quotation, by adding ſome of St. *Jerome*'s words to it, as may eaſily appear, ſomewhat longer, than in it ſelf it is, or can well be; but I make no great matter of it.

HIS other long quotation, is out of *Porphyrius* his excellent book (περὶ ἀποχῆς) of *abſtinence*, &c. *Porphyrius*, a Magician, it is well known; and as great an enemy to Chriſtianity, as ever it had any: yet *Porphyrius*, of *abſtinence*, &c. an excellent book, as I think ever was written of that argument. I wiſh we had the old tranſlation of it more common, than it is; out of which many corrupt places in the Author, might be corrected, at leaſt, underſtood. Well, *Porphyrius* in that book, juſt as St. *Jerome* upon the ſame occaſion, and to the ſame purpoſe: A wonder, ſaith he, *that even they that make pleaſure to be the end, the* Epicuræans; *even they*, &c. It is a long paſſage, and it will appear, if well examined, that here alſo *Gaſſendus* doth aſcribe ſomewhat to the *Epicuræans*, which doth in *Porphyrius* his Text, belong unto them. And which is worſe, ſo unlucky ſhall I ſay, or ſo bold, is *Gaſſendus*, (ſuch confidence he had in himſelf, when he ſaw how currently every thing did paſs, that he had written in that wicked cauſe) that he doth deprave as excellent a paſſage, in the Text of that long quotation, as any is extant in any Heathen writer; I will not ſay, becauſe it hath too much Chriſtianity; nor yet can I ſay, becauſe it is very obſcure; but truly, (as he doth in *Epicurus* his life, many) through unadviſed raſhneſs, and temerity. The Author there doth ſay, very piouſly, if ſincerely, whoever he was, that we ſhould not *firſt provide for the World*, (and he gives an excellent reaſon for it, afterwards) *and then*

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make Philosophy, (προσθηκην the very word used by Christ, upon the same occasion, if the Greek be authentick, προστεθησεται) *an addition*, or an *accessory*: (according to that of the Poet: *O Cives, Cives, quærenda pecunia primo est; Virtus post nummos*) *but first provide* (by good instruction, I suppose, and Philosophy) *for a generous confidence*, (in God) *and then content our selves with what every day doth afford.* This, *Gassendus*, by correcting (or corrupting rather) the ενα (which is in the Gospel also, or the effect of it: well expressed in the English: *But seek ye first*, &c.) into ἀμα, turns it quite into another sense. I shall not proceed to any further examination. But if any body will make it his business, he will, without much trouble, find matter enough. †Vid. Acta.

CIVIL affairs and actions, the proper object of *Credulity* and *Incredulity*, which we propose to our selves in this *Part*, come to be known to us, either by our own experience, or by the relation of others; private, as Friends and Travellers, or publick, as the Historians of present, or past ages: Our aim is, by some instances and *observations*, (it is an ordinary thing for men to forget their *Text*; this often repetition, may help to prevent it) to direct them that may want such help, in point of *Credulity* and *Incredulity*. Wherein, our first *observation*, for a caution to some, how they take upon them to judge, before they be throughly versed in the world, shall be that old saying with little alteration, appliable to many occasions: *Homine imperito nunquam quicquam injustius*: *Qui nisi quod ipse fecit, nihil rectum putat*: we say, *Qui nisi quod ipse credit* (or *vidit*, if you will) *nihil verum putat*. It is a sad thing, to converse with men, who neither by their own experience, nor by the relation of others, Historians and Travellers, are acquainted with the world. How they will stare, and startle at

things, as *impossible* and *incredible*, which they that are better acquainted with it, know to be very true, or judge, by what they have known in like cases, to be very *possible* and *credible*. It were great wisdom in such, who are so happy as to know their defects, though they suspend their belief, yet to be very wary, how they contradict, or oppose; and as much wisdom in men, that are better acquainted with the world, when they meet with such, to be very sparing of their stories, which have any thing of strangeness; nor yet to be very peremptory, or forward to contest, lest that, besides the offence, that unseasonable pertinaciousness may give, they wrong their own reputation, and be accounted lyars, or wonder-mongers, though unjustly. Others there be, who because they have seen *somewhat* themselves, or are not altogether unacquainted with Histories, or the travels of others; ground upon that *somewhat*, so much, that they will not believe, or acknowledge to be true, whatsoever is beyond their knowledge, or hear-say: when God knows, a man had need to be almost as old as the Devil, before he can take upon him to know, or peremptorily to determine, what the world doth afford. Though not born, yet I have lived a long time in *England*, a very small portion of the world, for extent of ground: sometimes in one place, sometimes (but necessitated partly by the late troubles) in another: always studious to observe, or to learn from others, what every place afforded, worthy the knowledge; besides what might be learned by printed books, without much pains. Yet to this day, I think my self but a stranger in it, daily meeting with many things, that I never heard of before. But I have often admired at the confidence of some Travellers, who if they have been but six moneths abroad, (it may be, less) say *France*, or *Italy*, they think and talk of it, as though they knew it

as

as perfectly, as the Country, or Parish, where they were born, and bred a great part of their life. Nay, some be so simple and ignorant, that whatsoever they have observed in an Inne, or single house, as they passed by; they will tell you confidently, that so and so, such is the fashion in *France* or *Italy*; when it may be, that they that have lived in either Country all their lives long, never met or heard of any such thing. Doth not every Country, as *England*, particularly, consist of several Shires and Provinces or *Counties*; and hath not every *County*, their particular rites and customs, not only different, but even contrary? He therefore that shall ascribe the particular customs of any one *County*, as *Yorkshire*, or *Devonshirt*, to *England* in general; doth he not expose himself to the just censure and indignation of those, that shall believe him, when they shall come to know their error, and make themselves ridiculous to others, that have better knowledge of the Countrie? Hence proceed variety of reports and relations, even in printed books, which may be true perchance, of such a place, at such a time, particularly; but generally, for want of wit and more experience, delivered, are most false, and happily, ridiculous. In a great fight, ordinarily, men think their relations very creditable, that can say, if honest civil men; they were at it. Whereas it is very possible, (and I have known such a thing, in my time more than once) that one man, of the same fight shall report a flight, and the other (both, present and actors) a victory, and both truly enough; but not so wisely, because what they have seen in one part of the Army, they rashly, or ignorantly apply unto the whole: and perchance call that a *victory*, (so, for the time, perchance) which before the day be over, may be the occasion of a *total rout*. It is the observation of learned *Cambden*: *Ita in pugnarum ratione, qui rebus gerendis adfuerunt,*

fuerunt, &c. Engliſhed by Biſhop *Carleton*: *Thus it is in Battel, they who are preſent, and actors, report not always the ſame thing, each reporting what himſelf obſerved.* This is very appliable to the relations of Travellers, concerning the ſame places, or Countries. A man therefore had need to conſider well, (if truth be his end, and aim) whom he doth believe in ſuch things, or how he ſpeaks himſelf, upon the credit of others; honeſt men, perchance, and ſuch as have no intention to deceive; but, of what judgment, what experience, yea, and moderation; that alſo muſt be taken into conſideration, or we may miſs our end. I add *moderation*, becauſe ſome men, naturally *paſſionate*, are ſo ſwayed by their intereſt, whether of profit or meer affection; that they think they ſpeak truth ſometimes, when they ſpeak that, which to others, of the ſame judgment, as to the cauſe, but without *paſſion*; doth appear notoriouſly falſe. Theſe things obſerved, many ſeeming contradictions in Hiſtories may be reconciled, and we the better prepared, when we read or hear ſtrange things, to judge and diſcern, what, upon grounds of probability, we may believe, and what not. I rather ſay ſo, than what *credible* or *incredible*: becauſe (as in the *Firſt Part* hath been declared) I allow not of many things, beſides what is againſt the faith, as abſolutely *incredible*, becauſe what is really *impoſſible*, is beyond our skill, abſolutely to determine.

WHAT may be required of an Hiſtorian, in general, to deſerve credit, many have treated of it. Of late writers, among others, that offer now themſelves to my remembrance; *Bodinus* in his *Methodus Hiſtoria*, (a book well deſerving to be read) and by *Melchior Canus*, ſufficiently known, in his *Common Places*, are two. But I have nothing to do with Hiſtory, or Hiſtorians here in general, but only as they

they relate ſtrange things, which in their own nature may be thought, by ſome, *incredible*. Of which nature, every man knows, *Herodotus*, the Greek Hiſtorian, (ſo much admired, for the ſweetneſs of his ſtyle, and the ancienteſt Hiſtorian now extant) in the judgment of many, to be. Inſomuch, that of all Hiſtorians, whereof any account is made, he hath got the name, of a fabulous writer. Indeed, he had not the luck to write of things of his own time, or Country, for the moſt part, as *Thucydides* did: except it be, in the laſt books: and what is worſe, not of things, which many others, now extant, have written of: ſo that moſt things muſt be believed, upon his credit, if we ſee cauſe; or may be rejected, as fabulous, or *incredible*, if we think fit, becauſe not confirmed by any other. But they do him great wrong, that aſcribe all that he tells of that nature, generally accounted fabulous, or *incredible*, as though he were the Author, or inventer of ſuch things; or did deliver them unto us, for things which himſelf believed, or did expect that others ſhould. For, for the firſt, there is no probability, that he, who to ſatisfie himſelf of the truth of thoſe things, which he had heard, would take ſuch pains, to travel into *Ægypt*, yea all *Ægypt*, in perſon, with ſo much diligence, as himſelf tells us in many places; and not *Ægypt* only, but ſome other more remote places, as *Syria*, *Paleſtina*, and the like, would make ſo bad uſe of his travels, (though ſome have done it, I muſt confeſs, *Thevetus*, of late, for one) as to abuſe his Readers with ſtories of his own deviſing, when his own travels could furniſh him with ſuch admirable relations, whereof no queſtion could be then made, or now can, rationally; whereof more afterwards. And that he did not deliver moſt of thoſe other ſtrange things, as things that he did himſelf, or would have others, abſolutely to believe;

himſelf

himself doth profess so often, and sometimes doth openly testifie his own disbelief, that none can lay that to his charge, but they, that have not read him. Now, if St. *Jerome* was in the right, when he determined, (more than once, if *Melchior Canus*, doth him no wrong) that, *Lex verae historiae est*, &c. *One Law of a true Historian, is, to write those things that are generally believed, though not really true*: in this *Herodotus* hath not offended, as, in those very words almost, or equivalent, he doth express himself: so that St. *Jerome* (whether in the wrong or right) may not improbably be thought, to have taken it out of *Herodotus*. In matters of *Oracles* and *Predictions*, I must confess, he is very copious; so that they, who do not know what the condition of those times was, may think many of his relations, more like the dreams and fancies of some doting old women, than the reports of a sober Historian. But those were the *Enthusiastick* times, as *Plutarch*, and others call them; when not only publick States, but even private persons, sensible of any religion, in all actions almost, of any consequence, were governed by *Oracles* and *Divinations*, more, than by any humane judgment or direction: which though subject to much imposture, whereof *Herodotus* doth give divers instances; yet, generally, thought and approved so beneficial, that the most grave and sober, as *Plutarch* for one, long after that humor of men (or *power of darkness*, shall I say) was well over, did acknowledge, that the State of *Greece* was much advanced, or advantaged by them: as elsewhere hath been more particularly declared.

NOW, before I come to any particular instances of his strange, and generally accounted fabulous relations; I must not conceal, that a very learned man, by whose labours the common-weal of learning hath been benefited as much, as by any's, that I know, hath written a book,

book, entituled, *Apologie, pour Herodote*: to prove, that no actions of men, mentioned by *Herodotus*, are ſo ſtrange and *incredible*; but have been equalled, if not exceeded, by ſome of later times. But it doth appear too plain, that under this title, his only aim was, to inveigh againſt ſome men, who indeed have given too much occaſion, it cannot be denied; but, againſt them, whether more, or leſs deſerving it; not, to juſtifie or vindicate *Herodotus*, which the accumulation of ſo many ſtrange tales, whereof a great part grounded upon bare report, he knew, well enough, could not do. Some other title therefore, might have become that book better; or indeed that book, another man better, than him, that had been the Author of ſo many noble and ſerious atchievements, for the benefit of learning. Now before I look upon *Herodotus* as the moſt conſiderable Hiſtorian we have, (both for his antiquity, and for that conformity of ſundry relations and cuſtoms, with thoſe of the Scriptures of the Old Teſtament, obſerved by ſome, in part, but in part only, that I know of) I will take ſome of his ſtrangeſt ſtories into conſideration; for the truth whereof, after ſuch a revolution of ages, though I cannot, no rational man will expect, that I ſhould undertake: yet if we obtain ſo much, that they are not *incredible*; it may not only diſpoſe many to think better of that Noble Hiſtorian, than they have done; but alſo make them more wary, how they paſs their judgments hereafter, in the like caſes.

ONE of the firſt ſtrange relations in *Herodotus*, (himſelf calls it a *miracle*) is the ſtory of *Arion*, the Muſician, his deliverance; who, when forced by covetous Mariners, to caſt himſelf into the Sea, was ſaved by a *Dolphin*, who, delighted with his muſick, offered himſelf, and carried him upon his back, to land. Few Children, I think, but have heard of it, at ſome time or other;

other; but not many men, that think of it otherwise, than of a meer fable. Which if granted, yet *Herodotus* is in no fault, who tells us, without interposing of his own judgment, what was then said, when he lived, and averred for truth, by the people of two several Towns, *Corinthus* and *Lesbos*. Had he omitted it, he had been too blame certainly; and, since *Herodotus*, no Chronologer, (I think, or few) have omitted it. Neither was it then a relation of the old times, as we may say, and out of memory; such, as without good attestation of some, that lived at the same time, or shortly after, may rationally be suspected, even for the antiquity: but, as yet, of fresh memory, when *Herodotus* lived: 100. or say 200. years, because Chronologers do not precisely agree in their computation, was the utmost interval of time. But what ever any other may think of it, there is so much to be said, if not for the truth, yet probability of it; that I must suspect their *ignorance*, or condemn their *incredulity*, that peremptorily censure it as fabulous. But, this I mean, of the substance of the story, that such a man, *Arion*, a *Musician*, was saved by a *Dolphin*, who carried him upon his back to land. Besides others, that are not so well attested; *Pliny* the elder, in his *Natural History*, hath two stories; the one of *Augustus* his time, (not far from his own, who wrote in *Vespasian* the Father, his reign) of a Schoolboy, who grew so familiar with a Dolphin, and the Dolphin so much at his command, that no Horse can be more to any Master by Land, than he was to this Boy, by Sea; and this for many years, in the sight of all the Country; which makes the matter indubitable. At last, it so fell out, that the Boy fell sick, and died. After which the *Dolphin* also, after he had several times shewed himself about the shore, as he was wont, and no Boy appeared; he also for very grief, as all men thought, died, and was no more seen. *Pliny* doth name three eminent

men,

men, who had written the ſtory at large, in *Auguſtus* his time, when the thing hapned. And beſides them, *Appion*, or *Apion* rather, ſirnamed *Grammaticus*, (but I know not why, except we take the word in a very general ſenſe: for he dealeth altogether in *Hiſtory*, for which he got the name of *Polyhiſtor*, alſo) who alſo lived about the ſame time, or ſoon after, under *Tiberius*, did write it: whoſe teſtimony, beſides ſome others to the ſame purpoſe; and very words, are to be found in *Aulus Gellius*; who alſo hath the relation of *Arion*, out of *Herodotus*, at large. Where perchance ſome body, not much verſed in the Latin tongue; as once by ſome ignorant Monks, learned *Eraſmus* was charged, he had turned the Goſpel into a *fable*, for uſing the word *fabula*, or *confabulari* in his tranſlation; may ſtumble at the word *fabula*, which by beſt Latin Authors, is often uſed for *a true ſtory*. I think it will be granted, no man can reaſonably doubt of a thing, ſo very well atteſted: But if any do, *Pliny*, his ſecond ſtory, if he be not ſet upon contradiction, will certainly ſatisfie him. For I think, next to ocular evidence, nothing can be more certain. It is a ſtory of his own time, (*intra hos annos*) of another Boy, in *Africo littore*, *Hipponis Diarryti*: (for there was two *Hippo*'s, in *Africa*: *Hippo Regius*, or *Regia*; which St. *Auguſtin* was Biſhop of; and *Hippo Paluſtris*, or ἵππων, as *Pliny* himſelf, elſewhere, doth teach) who uſing to ſwim with others in the Lake, or *æſtuarium*, ſubject to Tydes, and very convenient for that purpoſe; a *Dolphin*, after ſome wooing by careſſes and geſticulations, ſuch as nature afforded him; got his good opinion & will; ſo that he durſt venture himſelf upon his back, in the Lake; & out of the Lake, into the main; & out of it, back again, as far as the ſhore, yea, and beyond the ſhore. For, as if they had ſtrived, who ſhould ſhew more

more confidence, the *Dolphin* would follow his beloved, even to the land, and ſuffer himſelf to be touched, and careſſed, by others alſo, men and boys, that had the confidence; ſo long as he was able, which was not long, to ſubſiſt upon dry land. And this laſted not days or moneths only, but years: one year, at leaſt, as I gather, though not expreſſed, by the tenor of the ſtory. Inſomuch, as the noiſe of this miracle (as generally apprehended) being ſpread far and near; there was daily a great concourſe of all kind of people, from all places. The Governor of the place under the *Romans*, moved, or ſtruck with a kind of religious horror, at the ſight; and among ſo many Gods, they worſhipped in thoſe days, apprehending, probably, ſome kind of Deity in that Dolphin, attempted to do him divine honour, according to the religion then in uſe, by pouring ſome kind of odoriferous confection, or ointment upon him; which the poor Dolphin annoyed with the ſcent, and otherwiſe too, probably: (*Sopitus*, *Pliny* ſaith, if he do not mean it metaphorically) reſented as an injury, or affront, and abſented himſelf, *per aliquot menſes*, ſaith *Pliny*. But at laſt, appeared again, and by degrees, became as loving, and familiar, as before. This laſted till the inhabitants round about, to whom the *miracle* was now no *miracle*, by reaſon of its frequency; overcharged with the frequency of gueſts, which flocked thither from all parts, to be ſpectators of this ſtrange ſight, to them that had never ſeen it before; cruelly, but ſecretly, conſpired againſt him, and (what will not men do, to ſave their money) killed him. I have this from *Pliny*, the elder, the Author of the *Natural Hiſtory*: but confirmed and enlarged with ſundry particulars, by *Pliny* the Second, (*Epiſt. lib. 9. ep. 33.*) who makes no mention at all of his Uncle, but had it from others, of whoſe fidelity, in the relation, he bids us,

us, as he was himself, to be confident. And indeed, what we may believe, besides what we have seen, with our own eyes; if we believe not this, I do not know. *Pausanias*, who lived under *Marcus Aurelius*, the *Roman* Emperor, and hath written that excellent book, of the Monuments and Antiquities of *Greece*, remaining in his time; doth profess, that himself saw a Dolphin, in *Perosoline*, (the true name was *Pordoseline*: but, for modesty-sake, made *Peroseline*) a little Island by *Lesbos*; who for some kindness he had received of a boy, did wait upon him, so far as by nature possible, and would carry him upon his back, whither soever the boy did direct him. *Aelianus*, who lived a little before, writeth of another, that was bred and brought up (as a Fish could be) by a poor woman, with her son; whom afterwards he loved entirely, and rewarded both him, carrying him upon his back, whither he would, and his Nurse, the mother, plentifully, by his services, when he was bigger. He also names the same Island, but that he names it *Pleroseline*: whether he intended it of the same Dolphin, I know not. It is very possible the same thing might be acted, by more than one Dolphin, in more than one place; one Dolphin taking example of another. And I remember, in that accurate relation of *Pliny* the Second: it is observed, that with that miraculous Dolphin, the subject of the story; always another accompanied, who certainly was pleased with the sight; but accompanied only, and did no more, durst not perchance, fearing the others jealousie. To these that offered themselves unto me, more like stories, of other ages and places, might be added, I make no question: but the two first are very sufficient, in my judgment, to ground a confidence of the truth, without seeking any further.

NOW, because it is my business here, to help such as may

may want help, in such disquisitions; it will be worth our hearing, what is objected by some, against the truth of this story. Which yet to make more probable, before I come to objections, I must not omit, besides what was before intimated, that all, or most Chronologers, both ancient and late, whom I have seen; among others, St. *Jerome*, out of *Eusebius*, take notice of it, without any opposition to the truth of it: that the memory of it, as of a true story, was preserved by a brass Statue; by a temple; and by an inscription noting the time, or *Olympiad*; and that in *Ælianus*, besides the Epigram or Inscription of the Statue, we have a fine *Hymn*, said to be composed by *Arion* himself, as a monument of his miraculous deliverance, and thankfulness to God, for it: all this besides instances of the like.

BUT what saith learned *Natalis Comes*, in his *Mythology*, to this of *Arion*? *Quæ quod fabulosa sint, nemini obscurum est*: *That all is fabulous, all men*, he thinks, *must believe*. Why so? *Nam quæ de Delphinis dixerunt antiqui*, &c. that is, *For what some Ancients have written of some Dolphins, as if some men had been saved by them, I accounted it meer dreams. For the nature of animals (or beasts) is always the same; and from that time to this, though the number of men, that have perished in the Seas, is infinite; we do not hear of any, that have been preserved by Dolphins*. Here is first a great and gross mistake, (it would be so in a Philosopher) in the word *nature* or *natural*. It is *natural* to men to speak, to read, to write, to learn arts, *&c.* that is, Men are naturally capable of such things, if they be taught: for without some teaching, none of these things will be learned; not so much as speaking, though it be done unsensibly, as it were; yet not learned without long study. And though some other creatures, as *Parrots*, and the like, may seem capable of that, and not men only;

ly; yet their ſpeaking, is not a true ſpeaking, becauſe it doth not proceed from any λόγος ἐνδιάθετος, or *inward reaſoning*, which doth engender outward ſpeech. Some things men are naturally capable of, as men; as the Sciences, which yet ſome men can never attain unto, though they be taught, by reaſon of ſome accidental defect. But for more clearneſs, becauſe it is to our purpoſe, to inſtance in ſomewhat that hath more affinity: There is no man, I think, where Dogs are, but are acquainted, more or leſs, with their nature, and conditions. Of all creatures, generally, they love and know their maſters beſt: this is common to them all, more or leſs, to be loving naturally. But what if I ſhould tell a ſtory of one, or more Dogs, that loved their maſters ſo well, that they would needs die with them? Would it be a good argument, that it muſt be a fable, becauſe all Dogs do it not? *Lipſius* hath one, of a Dog of his own houſe, that loved his miſtreſs ſo well, that when ſhe died, and he ſaw her dead, run into the Garden, digged himſelf a hole, and there ended, ſoon after, his life: *Hac, tota familia noſtra teſte, ſunt geſta.* He doth appeal to all his family, who were preſent, and ſaw it, for the truth of it. *Scaliger* hath another in his *Exercitations* againſt *Cardan*, every whit as ſtrange. What if I ſhould tell of Dogs, that have purſued the murderers of their Maſters, ſo conſtantly, ſo vigorouſly, that notice being taken publickly, it came at laſt, by order of juſtice, to a duel, or combat, wherein the murderers being overcome by the Dogs, they confeſſed the crime? We have the ſtory of one in *Scaliger*; and out of *Scaliger*, in *Lipſius*: the Hiſtory of another, out of St. *Ambroſe*, *Giraldus Cambrenſis* in his *Itinerary*, doth tranſcribe. So he profeſſeth. But if faithfully, then the Editions we have of St. *Ambroſe*, (that which I have not at this time, I am ſure) are defective. For the

latter part, (of the Duel) is there wanting. And indeed the ſtory ſeems to me but imperfect, as it ends there: no ſenſe, I think, can be made of the words, to bring the relation to an end; without which it is not probable that St. *Ambroſe* would have left it. But, if for, *perſecutus*, as printed in my *Ambroſe*, ſet out by *Eraſmus* at *Bazil*, *Anno Dom.* 1567. we read it, as I find it in an old Manuſcript I have, *perpeſſus*; ſome end may be made of it, though not ſo full, or ſo clear, as in *Giraldus*. I wiſh I were in better caſe, were it but for St. *Ambroſe*'s ſake, to look into it. For I ſhrewdly ſuſpect, becauſe I have known it done in many books, long ago; that ſome, who were ſcandalized at the ſtory, as abſurd, or impoſſible; (as many things, through meer ignorance, to the prejudice of truth, are often ſuſpected) did cut off St. *Ambroſe* his relation, with thoſe words of their own deviſing, *Itaque quod erat difficilius, ultionem perſecutus eſt*, (ſo printed, but *perpeſſus*, certainly, as in my Manuſcript, to make any ſenſe of it) *quia defenſionem præſtare non potuit*: which words are not in *Giraldus*. I hope, (if not already done, though unknown to me) ſome body will take the pains, who is better able than I am, at this time, or ever like to be.

HOW many more ſtrange things, from good Authors, or certain experience, even of our times, might be added; which if a man ſhould deny, becauſe all Dogs do not ſo, or not one of a thouſand, or a million, or ſcarce one in an age; how ridiculous were it? I remember when I lived in *Suſſex*, I heard of one Dog there; of another, when in *Sommerſet*, but in another kind, from perſons of credit: I make no queſtion of the truth: which nevertheleſs I might live fifty years longer, and not hear the like. Great pity it is, that no memory is kept of ſuch rare accidents, whereof, beſides the improvement

provement of the knowledge of nature, good uſe might be made upon ſeveral occaſions. Did we underſtand the nature of *Dolphins* perfectly, we might give a reaſon, probably, how ſome come to do ſo, and ſo, ſometimes; and how ſutable it is to their nature; and yet how, through the defect of ſome one circumſtance, or more, in themſelves, or the party they would pitch upon; or ſome circumſtance of time, they come to do it no oftner, though much oftner, I believe, than is generally known; or, for want of good records, remembred. But upon Boys, all ſtories do agree, that they commonly pitch upon ſuch; and that they are (ſome of the kind at leaſt) great lovers of muſick. Which doth make well for *Arion*'s caſe.

THIS objection therefore, that it is not natural to Dolphins, becauſe all Dolphins do it not, or that we read of very few, who have done, or reported to have done the like, rejected as invalid and weak; in *Arion*'s caſe, I ſhould rather object, how a Boy or Man could ſit a Dolphin, I will not ſay, playing upon an inſtrument: (for there is no need of that) but ſit him, or ride him for a conſiderable time, through ſo many waves, and not be waſhed off, or drowned. To me, it doth ſeem very ſtrange, to another, it may be, not ſo much. But if we ſuppoſe the Sea, as ſome Seas are known to be, ordinarily; or at ſome times of the year, very ſtill and calm; then there's no further queſtion, as to this. And indeed *Pliny* tells us of one of theſe *Dolphin-riders*, who being ſurpriſed by a tempeſt, was drowned: which the *Dolphin* (but I warrant it no further, to the Reader, than he ſhall like his authority) apprehending himſelf the cauſe of, did end his life upon the Land, for grief. Another queſtion would be, how a Boy can ſit a Dolphin without danger; and whether a Dolphin be naturally ſhaped for that uſe. *Pliny* indeed

doth expreſs, in the relation of his firſt ſtory, that the Dolphin had the providence, *pinnæ aculeos velut vagina condere*; and *Apion* writing of the ſame, τὰς ἀκάνθας πεκτίσθαι: and *Ælianus* tells the ſtory of another ſuch Boy, who riding a Dolphin, did unadviſedly run his belly againſt the thorns, or prickles of his back-fin, whereof he died, and the Dolphin after him, for grief. Had I ever ſeen a Dolphin, I could judge better; or had I, at this time, either *Geſnerus*, or *Rondeletius*; or could any where, ſo far from all Libraries, that I can call Libraries, but mine own, (and that a ſorrowful one too, at this time: a remnant of a Library, rather than Library) come to the ſight of either. I have the pictures of Dolphins, in ſome books: but they do not ſatisfie me.

I FIND in the books of a very learned man, which I have, out of *Rondeletius*, that a Dolphin hath no *prickles* in his back; who thereupon doth infer, that therefore *Apion* did impoſe, and might as well, in the whole ſtory, as in that particular. But that is ſomewhat a hard judgment, by his favour. I believe *Rondeletius*, that they have none, ordinarily. But as the Camels of ſome Countries, differ from the Camels of others, by the number of their bunches, as *Pliny*, and ſome others tell us; and ſo many other creatures, of one Climat, or Country, or of different perchance, but of one kind, by ſome notable difference; ſome have horns, ſome not, and the like: why may not we believe, as poſſible, at leaſt, that there may be a kind of Dolphins, more rare, and ſeldom ſeen, who have ſuch prickles? Poſſible alſo, that thoſe, (that kind, I mean) are the Dolphins, moſt ſubject to this kind of love. Not, that I would have any body to ground any truth, upon bare conjectures: but becauſe I think ſuch objections, againſt certain experience, to be of little validity.

Neither

Neither is *Apion* the man, that we truſt too: I know what the judgment of many Ancients was of him. Yet, though *Apion* might make bold in his relations concerning *Egypt*, and other remoter places; it is hard to believe, that *Apion*, who was well known to *Tiberius*, *Auguſtus* his immediate ſucceſſor, durſt write a ſtory of *Auguſtus* his time, for a truth, (whereof, if a truth indeed, many thouſands muſt have been witneſſes) which was fabulous, and either invented by himſelf, or lightly believed by him, upon the report of ſome idle people. Add, that *Auguſtus* his time, was not a time of ignorance, ſuch as have been ſeen before, and ſince him: but a time, *Cum humana ingenia ad ſummam ſolertiam perducta eſſent*, as *Seneca*, I think, doth ſome where ſpeak, of thoſe times: *When humane wit, and ratiocination was come to its height*, ſuch a height, both for *Poets*, and *Orators*, and *Artiſts*, I am ſure, as hath not been known ſince. Which is the credit of *Chriſtianiſm*, that it prevailed at ſuch a time; not as *Mahometiſm*, in times and places of greateſt darkneſs and ignorance, and is ſtill maintained with the ſame, and the power of arms. What the ignorance, and want of good learning, that theſe times do threaten, may bring, God knows. However, though *Apion* had never written concerning that Dolphin, in *Auguſtus* his time, divers others did, men of credit, whoſe books were extant in *Pliny*'s time: and had that Dolphin never been, yet that other in *Pliny*'s time, ſo atteſted by him, and by his Nephew, that other *Pliny*; a man of ſuch learning, ſuch authority, and dignity, as he was, (yea and integrity, abundantly approved to Chriſtians, by that relation he made, of the Chriſtians of his time) had been enough with me, with the conſideration of all

circumſtances, which he doth relate at large, had been enough with me, I ſay, to make me believe it as certainly, as if I had ſeen it with mine eyes. No reaſon therefore, that any queſtion ſhould be made of the truth of a ſtory ſo well atteſted, becauſe of that one circumſtance of the *prickles*, on Dolphins backs, in caſe it be a miſtake. Which yet perhaps, if a miſtake, may prove the miſtake of *Rondeletius*, and not of *Apion*. For *Solinus*, where he writes of Dolphins, doth atteſt, that thoſe prickles do not appear, but when they do, through anger, or ſome other extraordinary occaſion, *inhorreſcere*, and that at other times they are hid.

BUT after all this, *Lipſius* his *caveat*, who was no very ſuperſtitious man, it is well known, though being ſet upon it by others, he did write in defence of ſome ſuperſtitious miracles: (an argument rather: but I will ſay no more, for the reſpect I bear to his memory) his *caveat*, I ſay, will not do amiſs; who having told ſomewhat, very ſtrange, of a Mountebanks Dog, (I could ſay much more of Mountebanks Dogs, and Horſes, which I partly know to be true) he adds, *Deſino, & vereor ad genium eum, qui profecto potuit hic miſceri*: that is, *But here I ſtop*, (or *end*) *as fearing that from Dogs, I ſhall be forced to go* (or *fly*, for a reaſon; that is) *to the Devil*: (he did not mean an *Angel*, I ſuppoſe) *who in this might have a hand*, or, *mix himſelf*. It is ſure enough, that as there be magical *Hares*, whereof we have ſpoken in the *Firſt Part*: ſo magical Dogs alſo, and other creatures, actuated by another Soul or Spirit, than their own, (irrational, and ſenſitive only) whereof none are able to judge rightly, but they that are well verſed (no light ſtudy) in the contemplation, or experience of *uſe and cuſtom*: as in our *Firſt Part* hath been declared. However, this *caveat* though not unſeaſonable upon ſuch an occaſion; yet no man,

man, I think, will have, or can have any juſt ground of ſuſpition, that it doth concern us, in this caſe of Dolphins, and their love to Boys: which, as I conceive, muſt be referred to their *nature*, or natural diſpoſition; *Natalis Comes* his reaſonings againſt it notwithſtanding. But if we take *genius*, in a more general ſenſe, for another kind of Spirits, that are neither *Devils* nor *Angels*; I cannot tell what to ſay to it. The ſame *Pliny*, but now commended, hath a ſtrange example, which we have mentioned in another place, our *Preface*, to Dr. *Dees's Revelations*, (or *Illuſions* rather) as I remember. As for their love to *Muſick*, I think it very probable, by thoſe relations that are extant: but of that, we have no like certainty, as of their love to Boys, and mankind in general. The ſame (their love to Muſick) is reported of divers other creatures beſides, but I have no certainty.

BEFORE we end this point, ſomewhat might be added, of that famous *American* Fiſh, or Monſter, called *Monati*; one whereof, a young one was bred and brought up by one of their petty Kings, in his Court, and grew to a vaſt bigneſs: very kind, and ſerviceable he was, to all that craved his help, but to Chriſtians, or *Europeans*, (whom, probably, he might diſtinguiſh by their voice, and habit, not by their faith) of whom he had received an affront. This Fiſh they write, hath carried at once upon his back, no leſs than ten men; who in the mean time, ſung and made merry, with all poſſible ſecurity. This perchance, in ſome mens judgment, may add ſomewhat of probability to *Arions* caſe, and to thoſe other relations, that have been mentioned upon it: which, in my judgment, needs no further confirmation. The Hiſtory of this *American* Fiſh (mention, at leaſt) is in all that have written of the diſcoveries of thoſe Countries: *Peter Martyr*, I am ſure, a very ſufficient witneſs, were there no other.

I

I THOUGHT I had done: but I have not; I ſhall make ſome uſe of their relations concerning this Fiſh, as not doubting at all of the truth; to confirm ſomewhat in the relations of the Ancients concerning *Dolphins*, which hath occaſioned ſome wonder, but more miſtakes. They write that ſome Dolphins did ſeem to rejoyce at the name *Simon*. I believe it, becauſe ordinarily then ſo called; and when once uſed to the name, what wonder, when tame and frolick, if they ſeemed to know their name, and to rejoyce at it? And the ſame thing we find atteſted of that *American* Fiſh, we now ſpeak of, which was brought up in the King's Court. The common name of the Fiſh, we ſaid before, is, *Manati*: but they had given to this, a proper name, *Matum*: that is, in their language, *noble* or *generous*: and the Fiſh knew his name ſo well, that had any (whoſe voice he knew, eſpecially) but called at the River ſide, *Matum, Matum*: he would preſently hold up his head, and offer himſelf. But if any write, that Dolphins generally, loved to be called by the name *Simon*, more than by any other, as *Pliny* doth intimate; this is but to ſay, that there is ſomewhat in the ſound of that word, that doth better pleaſe them, than any other ordinary ſound: which is not impoſſible. The truth is, *Pliny* doth ſeem to ſay much more, as if Dolphins loved the name *Simon*, becauſe ſo agreeable to their nature: being called, *Simones, à ſimis naribus*, that is, *from their flat noſe*: ſuch, both in Latin and Greek, being uſually called, *Simones*. This ridiculous conceit I find *Pliny* charged with, by a very learned man, who therefore well objecteth; *Sed quis credat*, &c. *But who can believe that Fiſhes ſhould underſtand, either Greek or Latin?* Nay, they muſt be prety good Grammarians too, to know the Etymology of the name, that therefore called, *Simones, à ſimis naribus*, from their *flat noſes.*

noſes. Can any man believe, that *Pliny* was ſo ſtupid, as to believe any ſuch thing himſelf; or ſo careleſs of his credit and reputation, as wilfully to expoſe himſelf to the ſcorn and deriſion of his Readers? Yet this *Salmaſius* alſo doth paſs over, as though *Pliny* had really believed it. *Ita appellari gaudere, quod ſimi ſint, dicit.* *Pliny*'s words, as ordinarily printed, are, *Dorſum iis repandum, roſtrum ſimum. Quâ de cauſa, nomen ſimonis omnes miro modo agnoſcunt, maluntque ita appellari.* It cannot be denied, that from thoſe words, ſcarce any other ſenſe can be made. But whether ever *Pliny* did write ſo, a thing ſo horrible and ſo prodigious, that he that believes, may as well believe all *Æſops* Fables, to be true ſtories; deſerved, I think, before we charged him with it, to be taken into ſome conſideration. For beſides *Pliny*, if *Pliny*, I do not find any Ancient, that doth write any ſuch thing, but only that they delight in the name *Simon*: and *Solinus*, who ordinarily doth tranſcribe *Pliny*, ſaith no ſuch thing, but only this; *Certum habent vocabulum; quo accepto, vocantes ſequuntur: Nam proprie, Simones nominantur.* And *Ælian* who hath written a whole Chapter, to prove that Dolphins have ſome underſtanding, he hath no ſuch thing. What then? I am very confident, that what *Pliny* wrote, was, or is; *Dorſum iis repandum, roſtrum ſimum, quâ de cauſa, nomen Simonis: quod omnes miro modo agnoſcunt, maluntque ita appellari.* So, *Pliny* ſaith no more, than what others ſay, and may very well, as before ſhewed, be very true. I never affected to be a *Critick*: my profeſſion found me work enough, and would yet, had I many more years to live, and had my health. If I affected any thing beſides, it is, to underſtand nature, to which I ever had a great inclination. Yet this I could ſhew, by hundreds of inſtances, that both *Divinity* and *Philoſophy*, and all kind

of

of learning, hath ſuffered much, for want of true *Criticks*. But, *rara avis*: that age muſt be a happy age, that produceth two or three, that truly deſerve that name. The labour is great: but if there be not ſomewhat more of nature in it, than labour; the more labour, the more danger.

THOUGH *Cardan* with me, be of no great authority, for reaſons before expreſſed: yet he was a learned man, and I would do an enemy right, if he came in my way, as ſoon as to a friend. For in that caſe, he becomes my *neighbour*, and I bound by the laws of Chriſtianity, to look upon him, as a *friend*. The ſame learned man (whom I did not name before, nor ſhall now; but a very learned man, and my good friend, when he lived) I thought he did *Pliny* ſome wrong, becauſe, if he had better conſidered of it, he might have found, that that ſenſe, and therefore thoſe words, could not be his, which he did aſcribe unto him; but unto *Cardan*, he doth much more, adſcribing that ſenſe unto him, which his words will not bear. Having ſaid of *Pliny*, that he believed Dolphins underſtood humane language; a prodigious opinion: *Fidem tamen habuit Cardanus*; he addeth, *Yet Cardan did believe it*; and then produceth a paſſage of his, out of his *VII. De varietate, cap.* 37. *Delphines ſimonis quodam conſueto nomine gaudent*, &c. It is a long paſſage, but not one word in the whole paſſage to that purpoſe, for which it is alledged. *Cardan* doth give, or endeavour to give a reaſon, why Dolphins, according to the tradition of Ancients, delight in the name *Simon*, more than any other. The firſt Dolphins, or former Dolphins, having been uſed to that name, ſaith he, and, (through the force of uſe and cuſtom) delighted in it: that delight became hereditary to their poſterity. This is the ſum of *Cardans* conjecture, or opinion; if I underſtand, either Latin

Latin or ſenſe. And there may be more Philoſophy in this, than every man will be ready to believe, or underſtand. For I have thought ſometimes, (I thought I had ſome reaſons for it) that the very thoughts of Parents, ſometimes, are propagated to their poſterity; how much more delights, and paſſions, or ſtrong affections? If therefore any Dolphin have been long uſed to the name *Simon*, (any other name, I think, would have done the ſame) and taken pleaſure in it; I think it is very poſſible, that another Dolphin, of his brood, (and ſo others, after) ſhould naturally affect that name, more than any other. However, there's nothing in *Cardan*, in the whole paſſage alledged, of Dolphins underſtanding humane language, either Greek, or Latin, or any other: or any thing tending to that purpoſe. So that I muſt needs ſay, that great wrong is done him, by that learned man; who, though a very judicious man; (I will ſay ſo of him, though he hath in my judgment ſaid more of *Cardan* elſewhere, to his juſtification, than I think, if well weighed, can be made good) yet he was too great a writer, to digeſt well every thing that he did write. By theſe inſtances, let the Reader conſider, how much it concerneth men, younger men eſpecially, who really ſeek after truth, not to take things upon truſt, without ſound examination; nor raſhly to *believe*, or *unbelieve*, till they have good ground for either. I have now done with *Herodotus* his *Arion*.

IN the next place we ſhall take notice of three relations, in *Herodotus*, which he thought himſelf bound, as he often profeſſeth, by the law of an Hiſtorian, to take notice of, though he did not believe them, as he doth expreſly profeſs of ſome of them. We ſhall but mention them. The firſt is concerning ſome people in the *North*, which were reported to ſleep part of the year, in Caves. This *Herodotus* doth proteſt againſt, as *incredible*;

credible: yet we know it is believed, at this day, by many, neither fools nor children, as very true; whereof we have given an account in our *First Part*. The second is of a people called *Neurii*, who are reported once in the year, to turn into Wolves: not into their shape, I believe, or but in part, at least; but into their conditions and qualities, absolutely, and very literally. But *Herodotus*, though affirmed by many with great asseverations, yea execration, or oaths; he saith, did not believe it. But what shall we say to some of our time, both learned and grave, who write of it, and commend it unto us, for a truth? So doth *Gasper Peucerus*, a learned Physician, I am sure, whom we have spoken of in our *First Part*: who describes the manner and the time: and a very learned man, once Prebend of this Church, (who, though dead many years, yet lives in his learned Son, one of the Prebends of this Church likewise) in a book of his, inscribed *Vates*; seems to ascribe much faith to *Peucerus*. *Delrio* the Jesuit, in his laborious *Disquisitiones Magicæ*, writing of the same thing, doth absolutely determine it, that the *Devil* cannot, really, change *substances* or forms; to whom I willingly subscribe: but that he may so qualifie the bodies, even of men, as that they shall produce the same effects, as if they were Wolves, or Lions, or the like: and *transform*, or transfigure rather, the bodies into the shapes, or appearances of such brutes. And it is St. *Augustin*'s determination also, *De Civitate Dei*, *lib.* 18. *cap.* 18. *Delrio* doth quote *Herodotus*; and with *Herodotus*, *Cambden*: *Et hodie ex vulgi opinione, quidam Hiberniti, in altera parte Hiberniæ.*

THE third relation of *Herodotus*, is, of a certain people, whom he doth call *acephali*, that is, *headless*, because their heads and eyes are in their breasts, or upper parts of their breasts. I take no notice of the other reading

reading in *Herodotus*, ἀυτοκέφαλοι, becauſe not acknowledged by divers ancient Manuſcripts: though both *Pliny*, and *Aulus Gellius*, and St. *Auguſtin*, and ſome others, mention them alſo among the ſtrange Nations of the North. Whether any ſuch people or no, as theſe *acephali*, *Herodotus* doth not affirm, nor deny; but delivers it upon the report of the Country, in the deſcription of *Lybia*. If I be not miſtaken, *Munſterus* in his Coſmography, ſome where, (for I have not the book, at this time) doth deliver it for a truth. Sir *Walter Rawleigh*, I am ſure, in his reports concerning *Guiana*, ſet out in Latin, with Notes, at *Norimberg*, *Anno Dom.* 1599. by *Levinus Hulſius*, with divers Maps and braſs-Cuts; doth deliver it for a truth. St. *Auguſtin* alſo, doth mention ſuch, as from others; and from ſome publick pictures, very artificially carved, in *Carthage*, when he lived there. And that ſuch a child was born in *Miſnia*, in the year of our Lord, 1554. is recorded by *Fincelius*, *De miraculis noſtri temporis*; though indeed I do not find in the picture, either noſe or mouth, but eyes only. But that might be the over-ſight of the Painter, or Carver, rather.

IN all theſe three particulars, till further confirmation, as I do my ſelf, ſo ſhould I adviſe others, that know no more than I do, to ſuſpend their belief. Though truly, I muſt acknowledge, this, no ſmall inducement to yield aſſent, becauſe ſuch a belief, or tradition, hath been in ſo many ages; where there is no ground of ſuſpition, that they have taken it one from another, (a ſtrong objection againſt the *Phœnix*, and ſome other miracles of antiquity) as, for example, that they that believed, or carved the *acephali*, to be ſeen in Saint *Auguſtine*'s time,

time, had it from *Herodotus*, who ſpeaks of it ſo doubtfully; nor they that made report to *Henry* the Third, King of *France*, before ſpoken of, concerning the ſleepers, ever had it from the ſaid *Herodotus*, who doth proteſt againſt it, as *incredible*: or laſtly, that they that perſwaded *Penceres* of late, or St. *Auguſtin* long before, that there were ſuch tranſmutations of Men into Wolves, before ſpoken of, for a certain time, did ground it, at all upon *Herodotus* his relation, or teſtimony; or perchance ever ſo much as heard of the name: and as little, I believe, upon St. *Auguſtins*. However, all this is not of force with me, to engage me to a belief upon grounds of reaſon, as I conceive. But to cenſure them that believe it, ſo they leave others, to the liberty of their own judgment; I ſhould not do that neither, becauſe there is ſo much to be ſaid, to make it not *improbable*.

I HAD ſomewhat of *Oracles* before, in the relation of which, *Herodotus* may ſeem beyond meaſure curious, if not ſuperſtitious. Some reaſon hath been given before, yet I will not take upon me to acquit him of all ſuperſtition: by which I underſtand, an exceſs of that worſhip, which was in uſe, where, and when he lived. But beſides the religion, or ſuperſtition of the place; he was alſo not little infected with the *Ægyptian* ſuperſtition, as by many places doth appear. But what ſhall we think of thoſe ſtrange judgments, he doth very particularly record, againſt thoſe, that attempted to rob the rich Temple at *Delphi*; the chiefeſt ſeat of *Oracles* then known (to Heathens) in the world? This indeed *Herodotus* doth relate with more than ordinary confidence; and it were ſtrange, if he could be ignorant of the truth of ſo memorable a ſtory, which was acted, (if true) if not when he was a man, yet when born, and of ſome years. I know not of any, that doth except againſt it, upon any Hiſtorical, or Chronological account: but

againſt

againſt the probability of the ſtory, in general, ſomewhat may be objected. Would God do ſuch miracles, to preſerve a Heatheniſh Temple; which he hath not done to preſerve his own, at *Jeruſalem*; as in the days of *Antiochus*, *&c.* nor ſo many Chriſtian Churches, that have been ſpoiled, and robbed from time to time, in ſeveral Countries? And when more; or, more execrable profanation of holy things; when very Churches were turned into Stables; then in theſe late days, during the reign and rebellion of the *Fanaticks*! Another man would add perchance, and *Presbyterians*: but I would hope better things of them. They have declared againſt *Sacrilege* very roundly, many of them: and if the ſame men, ſhould not oppoſe *profanation* of holy things, being things of the ſame nature, as vigorouſly; they would give men juſt occaſion to believe, that what they have ſpoken, or done, againſt the other, was but for their own intereſt, or ſome other worldly end. But why then doth not God ſhew himſelf, at all times, as well as then, in *Herodotus* his time, and many times ſince? For it cannot be denied, but that every age will afford ſome dreadful examples, of horrible judgements againſt *Sacrilege and profanation of holy things*: but that it is ſo always, or ſo viſible; eſpecially, upon the actors themſelves, we cannot ſay. But the greateſt objection is, not ſo much, why not, always; as, why ſuch indignation, ſuch judgments, for the *Temples*, and *holy things* of idolaters; of *Devils*; as St. *Paul* doth call them? I would not have any man too bold, and I dread it my ſelf; to call God to an account, of his judgments eſpecially, which to men are moſt inſcrutable. And I think, it is the greateſt *Sacrilege* that can be committed, for any man, who perchance would ſcorn, that a child, or a Peſant, ſhould aſpire to penetrate into the reaſons of his own counſels; to preſume, that he can underſtand,

ſtand, or ſhould underſtand the reaſon of all God doth; and not rather, when it is certain, that God hath done it, adore with humility, what God hath done. That ſuch things hapned about the Temple of *Delphis*, as *Herodotus* doth relate, though very ſtrange; (ſo they ſeemed to *Herodotus* himſelf) beſides other reaſons, I am the more apt to believe, becauſe as ſtrange things (miraculous, indeed) did happen again about the ſame Temple, and what did belong unto it, not long after; when the *Galli*, or *Gaules* of thoſe times, under the command of *Brennus*, did attempt to rob it; which I know not any man, whom at this time I can call to mind, Heathen or Chriſtian, that ever did queſtion the truth of. Yet I ſhould hardly ſay, as I find ſome do, that God himſelf was the immediate author of thoſe *miracles*: So I hope I may ſpeak with St. *Auguſtin*, and the Schoolmen, though I know, that in ſome ſenſe, God is the only author of true *miracles*. *Sed quamvis execrandum idolum Delphis coleretur*, &c. *But though it was an execrable Idol, that was worſhipped at* Delphi, *yet being it was worſhipped by the* Gaules *for a God, no wonder, if, as ſacrilegious wretches, they were chaſtiſed by the true God, with ſtrange Thunders, and other prodigious events,* (one was, the rending of a hill at the top, which rouled down upon divers of them, and oppreſſed them. See other particulars, in the late Reverend Archbiſhop's Chronology, *pag.* 479.) *which did daſh ſome of them, and drive the reſt away, ſo that few of them* (the Army conſiſted of divers hundred thouſands, whereof not a third part eſcaped) *did eſcape the puniſhment, due to either attempted, or executed Sacriledge.* So a learned, and pious Chronologer of our days. But, firſt I make a queſtion, whether the God, or Idol, worſhipped at *Delphi*, were really acknowledged by them (the *Gaules* I mean) for a God. I rather believe, that they were a deſperate kind of

of Heathens, that ſcarce acknowledged any Deity. *Ariſtotle* writeth of them, (and upon that account, will not allow them true *fortitude*, but brutiſh *ſtupor* only) that they neither feared tempeſts nor earthquakes: and ſome body elſe, as I remember, that they were wont to brag, all they feared in the world, was, leſt the Sky ſhould fall, and bruiſe their bodies. To which, that of the *Thraces*, recorded by *Herodotus*, for boldneſs, and contempt of all Deity, is not unlike; that when it lightned, or did thunder, they would caſt arrows up, as it were, to Heaven, to threaten God; becauſe, ſaith he, they would have no other God, but their own, or a God of their own making. Now, that God ſhould permit the Devil, who can do much more, by his own power, given him by God, when God doth permit, than cauſe thunder and lightning, & ſtrange tempeſts; to uſe his power, to uphold his own Kingdom, his principal aim, we doubt it not; but withal, to confound (Gods intention) the inſolency of prophane wretches, and to maintain an opinion among men, (the intereſt of a Deity, in the opinion of ordinary men, being moſt concerned, in the vindication of *Sacriledge and profanation*) that there is a God; this, I think, cannot be matter of much wonder, to any ſober, intelligent man. But abſolutely to ſay, that the true God, who in *Job's* caſe, life excepted, left the Devil to his own power; did it, or was the immediate author of thoſe miracles; I do not hold ſo ſafe.

IT may further be objected, that even in thoſe days, (for why God now doth not, commonly, ſhew ſuch examples, much may be ſaid to it, upon grounds of reaſon, & probability) but even, in thoſe days, God did not puniſh *Sacriledge* always, though committed with the greateſt contempt, and inſolency, that impiety, according to the religion of thoſe days, and profanes, could poſſibly deviſe. So *Dionyſius*, the tyrant, the firſt of the two: who notwithſtanding all his Sacriledges, and impious ſcoffs, died wealthy, and potent, and upon his bed; (though reported

otherwiſe by ſome, but I follow the beſt Authors) and left a flouriſhing Kingdom (if under a tyrant, it may be ſaid of any Kingdom) to his Son and Heir. This objection is made by Heathens, of thoſe times, but anſwered by them, that it is not always the way of Providence, or Divine Juſtice, to puniſh the offenders in their own perſons, or preſently: but that the vengeance lighted upon his Son, who of a wealthy potent King, once guarded with a ſtanding Army of a hundred thouſand foot Souldiers, and ten thouſand Horſe, beſides too, (ſome write, five hundred) Ships at Sea; became after many revolutions, a poor wretched School maſter; yea, plain begger: the ſcorn and contempt of all men, even the moſt miſerable, and ſo died: not to mention, what hapned to his wife, and two daughters, before he died, which no man can read, without horror. A good anſwer, from ſuch. For, of another world, and of a day of Judgment, the trueſt anſwer, no body could expect it from them. This wiſdom, it ſeems, they learned from long and approved experience: except ſome of them had it immediately from the *Scriptures*, which we know by many teſtimonies, were not altogether unknown unto them. And who knows, but thoſe horrible *Sacriledges, and profanations* lately committed, in *London*, eſpecially; where alſo the rebellion, by tumults, and ſeditious Sermons, firſt began; may not, through Gods juſt judgment, have contributed much, to this late dreadful, and, in ſome reſpects, miraculous Fire? But, this of *Sacriledge*, by the way only, to give ſome light to *Herodotus* his paſſage, in point of *Credulity* and *Incredulity*, which is our buſineſs. For though it might be a ſeaſonable ſubject, otherwiſe, yet it is a ſubject, that hath very lately, ſo learnedly and ſo ſolidly been handled, by a very learned pious man; that to meddle with it otherwiſe, than upon ſuch an occaſion; I ſhould think I did, (as the Proverb goes) *falcem, in alienam meſſem injicere.*

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HERODOTUS has ſome ſtrange relations of one or two notable Thieves, which may deſerve to be taken into conſideration. For Thieves and Robbers are men, and as men they may do actions, which deſerve, if not commendation, yet *admiration*, and ſo objects of *Credulity* and *Incredulity*. Another uſe may be made, the better to eſcape them, or diſcover them, which ſometimes, is hard to do, either to find them or maſter them. Witneſs that noble *Claudius*, who did ſo affront (πραγμα παραδοξότατον, Hiſtory ſtiles it, *A moſt incredible thing*) *Severus*, the *Roman* Emperor, (*both for valour and wiſdom*, inferior unto none, *Dio* ſaith) that even then when greateſt care was taken, for his apprehenſion, durſt nevertheleſs, offer himſelf to the Emperor, kiſs his hands, talk with him, and then give him the ſlip, and after this, keep out of his hands and reach, in deſpight of all means, that the Emperor, or thoſe he employed, could uſe, or deviſe. And another in the ſame *Severus* his reign, named Βούλας, or Φίλιξ, (for he had two names) of whom ſome particular acts are related, how he came to *Rome* himſelf, delivered ſome of his followers, when already condemned, (as the manner was) to be caſt unto wild beaſts: how he accoſted the Captain, or Centurion, that was ſent againſt him; took him by craft, judged him, ſhaved his beard, and ſent him back with an errand, which I ſhall forbear. Generally it was ſaid of him, that Ὁρώμενος, οὐχ ἑωρᾶτο. ἐυρισκόμενος, οὐχ ἐυρίσκετο. ἁλισκόμενος, οὐ κατελαμβάνετο which, I think, I may Engliſh more plainly, and not loſe much of the *emphaſis*; *That, when he was ſeen, he could not be found; when he was found, he could not be taken; when he was taken, he could not be held.* But yet he was taken, at laſt, not by force or policy of men, but by the treachery of a Concubine; the leſs to be pitied, that being ſo wiſe and wary otherwiſe, he would truſt himſelf to

ſuch creatures. Some years before the happy (which made us all happy) reſtoration of our Gracious Sovereign, (whom God preſerve) in a Book-ſellers ſhop, I remember I lighted upon a book, in two Volumes, intituled, *L' Hiſtoire des Larrons*, &c. that is, *The Hiſtory of Thieves*, in *France*, from what time, I know not. I am ſorry I did not buy it: it may be, I was not ſo well furniſhed: which at that time, when forced to ſell a great part of my books, could be no diſcredit. I look upon it, as a very uſeful ſubject, the better to underſtand the world; and if the ſame were done of the Thieves of *England*, ſo it were done with judgment and fidelity, which from an ordinary hand can hardly be expected, I think it would be well worth the labour. Here it may be obſerved, that there always hath been a kind of men in the world, who naturally, as I may ſay, are fitted with a marvellous kind of audacity, to attempt ſtrange things; and by a ſtrange conſtellation, or fatality, are attended with luck, and ſucceſs; for a long time, at leaſt, in their boldeſt attempts, beyond all imagination. The *Greeks* have many names for ſuch kinds of men, as παλαμναῖοι. πλῆκτες. ἀλάστορες, and the like; ſome of which have an intimation of ſomewhat above men; and if we ſhould ſay, beyond what is ſupernatural, ordinarily known; there is a more natural kind of *poſſeſſion*, not ſo known; it may be there were no great error in it. When I lived (ſome years before our Reſtoration) with Sir *John Cotton*, grandchild to famous Sir *Robert*, (where, beſides that inеſtimable Library, known far and near; his noble and learned company, was a daily comfort) I remember well: I could tell the day and the year, but I forbear: that, as we were together by the fire, not long before dinner; a well ſpoken Gentleman, and though not a profeſſed Scholar, yet well acquainted with good learning; came to him, and made relation of what had paſſed at *Weſtminſter-*

minſter-hall, that day, in the cauſe of a Lady, between her, and her husband; how, among the witneſſes, that were to depoſe for the Lady, exception was taken againſt one; in the proſecution of which buſineſs, ſuch things were there publickly, without any reply, declared againſt him, that he had done in *England*, in *France*, and elſewhere; as in all my reading I could ſcarce parallel, either for the quality of the things, or for the ſucceſs, and confidence of the perſon, that he, that had done ſuch things, durſt ſhew himſelf, in a publick Court.

BUT to return to *Herodotus* his relations; The firſt of them (in his ſecond book) doth conſiſt of many parts. The firſt and ſecond part, the contriving of a ſtone in the building, that might be taken away at their pleaſure, that knew the ſecret, whereby they might have an entrance into a Treaſury-houſe: and the craft, and courage of the Son, after his Fathers death, (the Author of the contrivance) when he was fallen into the trap, without any hopes of getting out; to adviſe his Brother, and fellow-Thief, to cut off his head, leſt he might be known by it; ſo far, is credible enough. The third part alſo not altogether *incredible*; by ſuch a device, divers Towns, ſome within our memory, have been taken. But for the fourth, of the proſtitution of the Kings daughter, and the manner, how ſhe was eluded; hath too much of improbability, and ſomewhat of impoſſibility, to be believed true, as *Herodotus* well judged; which is more than I can ſay of the fifth, and laſt; it being very poſſible, in thoſe times, and in that place, when, and where, ſo many brute beaſts were worſhipped for the benefit they afforded unto men; very poſſible, I ſay, that the King ſhould apprehend ſomewhat of a Deity in that man, that could effect ſuch ſtrange things: his very curioſity, to find the truth of what he ſo much

admired, might provoke him to do ſuch a thing, more probably, than that the incomprehenſibleneſs of the *Euripus*, ſhould be the cauſe of *Ariſtotle* his death, or the unſolubleneſs of the Fiſher-mens riddle, ſhould of *Homers*.

ANOTHER relation he hath in the ſame book, of much affinity, concerning Thieves, who by long and tedious digging under ground, did rob another Kings Treaſury, which we may wonder at, that any ſhould be ſo confident, or ſo reſolute, to attempt ſuch a thing, in ſo much improbability (for it was a long way, that they were to dig) of ſucceſs; but have no reaſon, otherwiſe, as ſet out and explained by *Herodotus*, to think it *incredible*. This digging under ground, puts me in mind of the *Gunpowder-plot*, ſuch a Plot, as for the horror and immanity of it, I know not whether any Hiſtory can paralel. But this hath been ſufficiently ſet out by others, both Papiſts and Proteſtants. I have ſomewhat to ſay of it, which to me ſeems as horrible almoſt, as the Plot it ſelf; what it may do unto others, I know not. I was once in the time of the rebellion, at the table of one, that was very great then, but muſt not now be named. There was at the table more than one or two, whether *Prieſts*, or *Miniſters*, rightly ordained, I cannot tell: (for, even of them, ſome, though not many, did baſely temporize) but by their habit, and ſome other circumſtances, of that ſort of people, that were *Preachers*, in thoſe days. How it came to be talked of, I know not; but talked of it was, I am ſure, and confidently affirmed, that there never was any ſuch thing really, as the *Gunpowder Plot*, but that it was a Plot of King *James* his contriving, to endear himſelf unto the people. I do not remember that my patience was ever more put to it, though I never came into ſuch company, (which was not often, nor without great neceſſity) but well armed with patience.

patience. I did not think ſuch Bedlam talk was to be anſwered with words. But wanting power, indignation made me reply ſo much; It was ſtrange we ſhould doubt of it, at home, when Papiſts, yea Jeſuiſts abroad, had acknowledged it. Yet I deny not, but I have heard more than once, that King *James* knew of the Plot long before it was publickly diſcovered; which if true, doth take away nothing of the horror and wickedneſs of it; or of our obligation to God Almighty, for diſappointing it, ſooner or later. But even ſo much, is more than I can find ground for, from any printed relation, or more private information, (to me conſiderable) to believe. But ſuch was the antipathy of thoſe men, to Monarchical Government, and their ſucceſful rebellion for many years, had ſo beſotted them with a conceit of being the only favourets of Heaven, that by their good will, no man, no people, muſt be believed to have, or to have had any ſhare, or portion of Gods mercies, or good providence, (which did ſo eminently appear in that deliverance) but ſuch, as were, or had been of their own crew. How well ſuch men are like to uſe that liberty, which they ſue for, when they have it; I ſubmit to their judgment, or judgments, to whom it doth more properly belong.

OUR laſt ſubject, before this ſhort digreſſion, was of *Thieves*, occaſioned by *Herodotus* his relations; who hath had the name among Hiſtorians, generally, to be the relator of *incredible* things. The ſubject, it may be, as either too vulgar or too vile, ſome may think not ſo worth the conſideration. Though I be of another opinion, my ſelf; yet that conſideration hath made me the ſhorter upon it. I ſhall now the more willingly paſs to the conſideration of ſomewhat, that may deſerve, I am ſure, the attention of the moſt ſerious, if they be not too much of the humour of the times, that is, profeſt

Atheists; or, which is worse, such, as would seem to acknowledge a Deity, but as *Epicurus* did, that they may not want a subject to scoff, and to blaspheam. *Herodotus* in his second book, where he treats of matters belonging unto *Ægypt*, of one of the Kings of *Ægypt*, *Sethon* by name, he hath this relation: First, that the King was a Priest; so religious, and so confident in his God, or of his God, whom he served, that he made no reckoning at all of the Souldiers, and Captains, whom his predecessors had set up, and allowed them liberal maintenance; ὡς οὐδὲν δεησόμενον αὐτῶν· *as not at all fearing, that he should ever need them.* But, how contrary to his expectation, *Senacherib*, King of *Arabia*, and *Assyria*, comes with a great Army to invade his Kingdom; and he, forsaken by the military men of his Country, had recourse unto his God; before whose Statue (prostrate, you may be sure) he did weep, and lament, and expostulate with his God, what things (without his help) he was like to suffer. That thereupon, his God appeared unto him in a dream; bid him not fear to encounter his enemy, he would provide him assistants. In confidence whereof, that *Sethon*, without any Souldiers, accompanied only with Tradesmen, and Artisans, and Court-men, or Lawyers; did go out to meet the enemy, and came in sight of them the first day, before it was night. Who certainly (though not expressed by *Herodotus*) could not but anticipate in his thoughts with joy, the success, and the fruits of an easie victory. But that very night, saith the Historian, an host of field Mice, did knaw their Bows and Bucklers, (their strings, I suppose) and Quivers, (or Arrows in their Quivers) so that in the morning finding themselves destitute of arms; having lost many, the rest run away. So far *Herodotus*: I think no man that hath read, in the Scriptures, both in the book of *Kings*, and in the Prophet *Esay*, the History

ſtory of *Ezekias*, that pious King, not of *Ægypt*, but of the *Jews*; who being invaded by the ſame *Senacherib*, intended by *Herodotus*; and *Hieruſalem* the royal City, hardly beſieged; being in great diſtreſs, and in no capacity to make reſiſtance; did both by himſelf in perſon, and by the Prophet *Eſay*, with many tears and lamentations, addreſs himſelf to God, in his *houſe*, (*Herodotus* ſaith οἶκος) and there ſpread the threatning letter, *before the Lord*: upon which God, in a dream, or viſion, (though not expreſſed) having appeared to his Prophet, ſent him a gracious anſwer, of many words, but to this effect, that he ſhould not fear; *Senacherib* ſhould do him no hurt: And that very *night*, not Mice, but the Angel of the Lord, ſmote in the Camp of the *Aſſyrians*, *an hundred fourſcore and five thouſand*: no man, I ſay, that hath read all this in the Scripture, but at firſt hearing, will take notice of the affinity, and ſomewhat wonder at it. But if he obſerve more particularly; firſt, *Senacherib*, King of *Aſſyria*; the ſame in *Herodotus*, and the Scripture, invading: A *King* and *Prieſt*, in *Herodotus*; *a King and Prophet*, in the Scripture: the King, in *Herodotus*, ſo confident in his God, that he thought he ſhould need no Souldiers: *Ezekias*, in the Scripture, upbraided of his confidence, by the enemy: *Let not thy God, in whom thou truſteſt*, &c. and publickly declaring it himſelf, 2 *Chron.* 32. 7, 8. Their lamentation, and their application, each to his proper God, almoſt the ſame. The true God in the Scripture, and the ſuppoſed God in *Herodotus*, their anſwers, in effect, the ſame. The event, for the time, *the night*, the ſame, and for the main, a miraculous victory, in effect the ſame. And I muſt add, that for the time, in point of Chronology, what the Scripture doth record of *Ezekiah*, King of *Judah*; and *Herodotus*, of *Sethon*, King of *Ægypt*, is ſuppoſed by

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all Chronologers, and Hiſtorians whom I have ſeen, to have hapned about one time: I would ask; Can any man, that hath any knowledge of the Heatheniſh ancient ſtory, and hath obſerved how uſual it is with them, (as in ſtories that come by obſcure tradition, it muſt needs) to detort, and adulterate, and miſapply Scripture ſtories; make any queſtion, but that what *Herodotus*, by tradition from the *Ægyptians*, doth relate of *Sethon*, King of *Ægypt*, is nothing elſe, but what the Scripture doth record of *Ezekiah*, in that particular, of *Senacheribs* invaſion, and the event of it? Yet I muſt confeſs, and at the ſame time profeſs my wonder, that neither *Joſephus* of old, who takes notice of *Herodotus* his relation, where he hath the Bibles, concerning *Ezekiah*: nor any of our late Chronologers, not *Joſephus Scaliger*, *Calviſius*, *Helvicus*, *Capellus*, *Torniellus*, *&c.* nor the late learned Archbiſhop, in his Chronology; nor *Hugo Grotius*, upon the place, take notice of it, as derived from the Bible. Yet *Vignier*, by many accounted the very beſt and moſt accurate of late Chronologers, hath ſome intimation to that purpoſe, that it is poſſible the *Ægyptians* might have the firſt ground of their ſtory out of the Scripture-ſtory: and that is all, which to me ſeemeth not poſſible only, but certain. But indeed Sir *Walter Rawleigh*, who I hope ſtands not in need of mine or any mans teſtimony, in *England*; hath gone much further, and ſeems abſolutely to determine it, as I do. And it is very remarkable, that this ſtory of *Ezekiah's* miraculous deliverance, is no leſs than three times related at large, in the Scripture: (the ſecond of *Kings* 18. 13. *Iſaiah* 36. 2 *Chron.* 32.) ſo careful was the Author of it, that the memory of it might be propagated to poſterity. And why ſhould we not make much of this confirmation of it, from the ancienteſt of prophane Hiſtorians? Eſpecially when ſome Chriſtians have made

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bold, as *Torniellus* doth tell us, if not to deny it, yet to ſpeak of it very doubtfully? Now againſt *Herodotus*, if it ſhould be objected by any, that he is a fabulous writer; though ſomewhat hath already, and much more may be ſaid, to vindicate his credit; yet in this particular, their needs no anſwer at all. For it is confirmation enough, that in thoſe days, when the thing hapned, and for a long time after, the miracle was acknowledged, and the fame of it abroad, though miſtaken, and miſrelated in ſome particulars.

HERODOTUS doth add, that to his days, *Sethon* his Statue was to be ſeen in the Temple of *Vulcan*, holding a Mouſe in his hand. Which Mouſe might be an ancient Hieroglyphick, ſuch as are to be ſeen in that famous *Tabula Iſiaca*, or *Ægyptiaca*, which I once had in an entire piece; but is now, I hope, to be ſeen in the publick Library of the Univerſity of *Oxford*: exhibited in parcels by *Pignorius*, with explications. In that *Table*, ſtrange figures of men, and monſters, are exhibited, holding all ſomewhat in their hands; Birds, Flowers, Cups, and I know not what; all which, to unriddle certainly, (for wild conjectures and phanſies, may be had) would require a better *Oedipus*, than any later ages have afforded. And it is very probable, which by the late Reverend and learned Archbiſhop of *Armagh*, is hinted, that thoſe *Ægyptians*, who informed *Herodotus*, as ſome before had them; took the opportunity of that Hieroglyphick, the better to countenance their ſtory of that miraculous, if true, deliverance afforded to their King, by Mice; becauſe of a tradition current in many places, in thoſe days, that Mice had done ſome ſuch thing, ſome where: mentioned by *Ariſtotle*, in his *Rhetoricks*, and by divers others, ſince him. Whence alſo they write, that *Apollo* (the Deliverer) by ſending thoſe Mice, came to be called, Σμινθεὺς, becauſe σμίνθος.

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in ſome Country, did ſignifie a *Mouſe*. Another reaſon alſo, beſides this, why *Mice* were ſacred in ſome Countries, is given by *Ælian*, in his twelfth book, *De animalibus*. Were there no other conſiderable ſtory, (there be many more, and ſome, that have reference to the Scripture) in *Herodotus*, but this; yet this one would make me to prize the book not a little: which hath made me the more willing to take notice of it. And ſo, of a fable, an *incredible* thing; as, of a King of *Ægypt*, if not altogether *incredible*, yet not very probable; we have brought it to a *credible*, nay certain, and ſacred ſtory.

I SHALL now proceed to the conſideration of thoſe great works of men, which were to be ſeen in *Herodotus* his time, and are very particularly deſcribed by him: which ſubject, the great work of thoſe ancient times, in general; I have obſerved to ordinary men, who know little more, than the things of this age; or have looked into former times, but perfunctorily, is a principal object of *incredulity*. I remember I had a ſpeech of *Seneca* in my *Firſt Part*, *Homine imperito*, &c. I might Engliſh it with little alteration: *That man is a ſilly man, that knows no more, than the things of his own days, or age.* However, they that are well acquainted with the ſtate and ſtories, paſt or preſent, of *China* or *America*, will not, perchance, have much occaſion to wonder much, at any thing in the *Roman* or *Perſian* ſtory, or any other, of former times: out of which nevertheleſs, I make no queſtion, but we ſhall produce ſuch things, which many, when they ſee the evidences, though they will not know how, or will be aſhamed to oppoſe; yet will hardly be brought to believe. So much is the world changed, in theſe parts at leaſt, beſt known to us, from what it hath been, in former times. I remember, when I was a young Student in *Oxford*, I know not by whoſe

whose recommendation, it may be, my own Father's; for he had a great opinion of it, and publickly professed it: but so it is, that I was very busie upon *Apuleius* his *Apology, for himself*: a serious *Apology* indeed: for it was for his life, being accused of Magick, before the Governor of the place, and answered for himself in person. Happy therein: for I think scarce any, then living, for eloquence, (wherein he is much unlike himself in all his other writings) wit, and all manner of learning, could have performed it as he did; so that he got off, more for his excellent parts, than for his innocency, in that particular. But whilest I was upon that book, both with delight and admiration; I met with one passage amongst the rest, which I did much stick at. About the end, where he doth endeavour to clear himself of that, which among other particulars was laid to his charge, that he had bewitched a rich woman, to get her love, and by her love and marriage, her means; among other things that he doth answer for himself, one is, that though her wealth was great, (for a private woman, of no power, or dignity) yet the dowry agreed upon, was but small; very small: and secondly, that wealth was not the thing he looked after, in marrying her, he doth argue, because soon after, he perswaded her to make over a considerable part of her estate, to her sons: among other particulars, part of her *family*, that is, (as the word is usually taken in the Civil Law) part of her slaves and servants. Now the number that she parted with, there expressed, is, *four hundred*: and I could not but think in reason, that she would keep one half at least, to her self. So that upon that account, this woman, rich indeed, and so accounted; yet a private woman, & such a one, as *Apuleius* doth maintain, that had no reason, being somewhat in years, to despise him, a young man, neither for his person, nor estate, nor endowments of mind, despicable: this woman, I say, must be mistress of no less than seven, or eight hundred servants.

This,

This, then, to me ſeemed ſtrange and almoſt *incredible*. But afterwards, when better acquainted with the ſtate of the world, at that time, and for many ages before; I thought nothing of it. The truth is, ſome thouſands of ſervants and ſlaves, in the eſtate of a wealthy *Roman*, was no very extraordinary thing. But then we muſt add, the multitude of ſervants, or ſlaves, was that, which made many rich, in thoſe days; which they that do not underſtand, wonder many times, where there is no cauſe. But to hear of thouſands kept meerly for attendance, and that by private men too, *Roman* Citizens, and the like, this may ſeem more ſtrange and *incredible*; and yet ſo well atteſted, both by writers of ſeveral ages, and by ſo many evincing circumſtances, that how rationally to doubt it, I know not. I ſhall content my ſelf with *Athenæus* his teſtimony, in his ſixth book of his *Deipnoſophiſts*, where with his *collocutors*, having ſpoken of the multitude of ſervants, that were kept by the Ancients, and what uſe they made of them; he makes one of them to reply: *Good friend*, Maſſurius, *you cannot but know very well, that the* Romans, *moſt of them, were wont to keep very many ſervants; many, to the number of ten thouſand, ſome others of twenty thouſand, and more; and theſe, not as that rich* Nicias, *the* Grecian, *for their labour, and their own profit, but for the moſt part, for their attendance, in the publick.* To this, pregnant paſſages of *Seneca*, and *Ammianus Marcellinus*, and ſome others might be added, which I ſhall forbear, becauſe done by others. Beſides, *Pignorius*, a learned *Italian*, hath written a book of this argument, *De ſervis*, from whom it is likely the Reader may receive what ſatisfaction he will deſire. It might be well worth the enquiry, perchance, of men that are States-men and Politicians, how it comes to paſs, that in former times, a very ſmall portion of land, for wealth, power, and all manner of magni-

magnificence, yea and martial exploits; hath been more conſiderable, than whole Kingdoms are now, or have been theſe many years. *Sicily*, for example, but a ſmall Iſland, in compariſon of *England*. It may be a rich ſoil, to this day: I believe it is. But to keep it ſelf, and to afford thoſe ſupplies of Corn to other Countries, to *Rome* eſpecially, (wherein thoſe days, the greatneſs of the City, and populouſneſs conſidered, more Corn was ſpent in one day, than is now, in three or four Cities, the biggeſt of *Europe*, take them together: I might have ſaid, five or ſix, I believe, and not exceed) to be reputed the *Granary* of ſuch a City; (one of *Sicilie*'s titles, in thoſe days) I believe is far above the preſent eſtate, or ability of it. *Dionyſius* the Father, ſpoken of before, who was King of but one part of it, kept a ſtanding Army of 100000. foot, and 10000. horſe, beſides a very conſiderable Navy. *Hieron* King of *Syracuſe*, the ſecond of that name, who lived when *Annibal* invaded *Italy*, maintained a grandeur beyond all imagination. All Towns of *Greece*, did ring of his bounty and munificence. He did aſſiſt the *Romans*, and ſupply, if not uphold them, in all their wants, plentifully: aſſiſted others, even the *Carthaginians*, in their great need, though rather enemies otherwiſe, than confederates. There were in that little Iſland, in *Pliny*'s time, above ſeventy conſiderable Towns and Cities: But whether more or fewer, for the number, there were two, I am ſure, *Syracuſe*, which conſiſted of four Cities, built at ſeveral times; ſet out by *Tully* and ſome others, eye witneſſes, as the mirror of Cities, (of *Greece* eſpecially, ſo well ſtored at that time) for all manner of ſumptuouſneſs and magnificence: and *Agrigentum*, when in its flower, *not inferior to it*; which is recorded to have had eight hundred thouſand inhabitants, at one time; either of thoſe, I believe, far above the preſent eſtate of *Sicily*.

Sicily. We might obſerve the ſame of divers other places. But I ſhall not take upon me now, to enquire into the reaſons. But certain it is, that they that judge of all things, reported of former times, by what they know, or have heard, ſince the world, though always the ſame, in effect, yet, in many things, that refer to men, and their actions and faſhions, and the Civil government of Countries and Cities; hath put on a new face, much different from what it had in moſt places; they that do, certainly, muſt needs ſtick at many things, as fabulous, and *incredible*; which others think they have reaſon to believe, as certainly, as what they read in beſt Hiſtorians of this, or the former age; and which are generally believed, and paſs every where, without any contradiction. Not that I think we are bound, in reaſon, to believe whatſoever is written of ancient times, though by ſome approved Authors and Hiſtorians. There is no queſtion, but they were men, as we are: favour, and hatred, and proper intereſt, might ſway them too: ſubject to the ſame vanity, to magnifie their relations; their habitation, and Country: what the *Gracians* call properly, παραδοξολογία, and δοξοκοπία, (a worſe vanity) ſo often obſerved by *Tacitus*; that is, a deſire, or pleaſure to tell ſtrange things, might poſſeſs them; and whatever elſe men are now ſubject unto, they might alſo. But when men of good judgment and capacity, write of things, which, if not eye-witneſſes of, yet might very well be known unto them: where, not one alone, but two or three, of ſeveral Countries, of whom there is no ground of reaſon to believe, that they blindly followed one another; not engaged, ſo far as can be found, or diſcerned, by favour or otherwiſe, purpoſely to diſguiſe the truth; write and atteſt the ſame thing: when thoſe things that are written, examined by other circumſtances, and particularities, of that age,

age, or Country, whereof they write, are found to agree well, and to become probable enough; though, of themſelves, or of another Age, or Country, not ſo probable, or perchance *incredible*: add unto all this, though, all not to be expected always, yet found ſometimes; if the Authors lived in an age, which afforded many ſober and intelligent men; when good learning, and nobleſt arts, did flouriſh, which of many *Greek* and *Roman* Hiſtorians we know to be true: in ſuch a caſe, where all or moſt of theſe do concur; I ſhall aſſoon believe thoſe things, that are written by ſuch, though one, or more thouſand of years have paſſed ſince, as thoſe things that are written by the moſt approved Author or Hiſtorian of this, or the former age.

WHO would or could believe, that is not very well acquainted with the ſtate of the world, in general; and of the *Romans* particularly, that a Citizen of *Rome*, in ſome office perchance, and in order to a greater; but a Citizen of *Rome*, in publick ſports and fights, to laſt ſome days perchance, or ſome weeks, at moſt; ſhould ſpend as much, as ſome great King of our time, his revenues may come to, in a whole year? And proportionably, either the ſame man, or ſome other, in buildings, in apparel, in feaſtings, or the like: which things ſingly related, no wonder, if they be not believed, they do ſo far exceed modern examples and abilities. Yet ſomewhat in that kind was ſeen in the days of *Henry* the Eighth, (whoſe ſtory is full of glory and magnificence, till he had taken the greateſt part of the Churches goods into his hands) when five hundred Carpenters, as I remember, for I have not the Hiſtory by me, & as many Painters, & I know not how many other workmen, are recorded to have been employed, to build a Tent or Tabernacle, where he was to entertain the King of *France*, not many days, if more than one. The King of *France* his *Pavilion*,

all Velvet, might be as coſtly perchance, as to the ſubſtance; but that the materials might better be preſerved for other uſes afterwards; whereas the vaſt coſt upon gilding and painting upon bare boards, could be of no further uſe, as I conceive. I deſire the Reader not altogether to truſt my relation, in this; for I truſt my memory, which in ſo many years, ſince I read that Hiſtory, may deceive me. But what ſhall we ſay, to the temporary Theatre of *Mar. Scaurus* the *Roman*, who was but *Aedilis*, none of the greateſt offices in *Rome*, but indeed greatly allyed; of which *Pliny*, who was well acquainted with the world; his judgment is, that it was the coſtlieſt, and moſt magnificent piece of work, that the world (upon record) ever ſaw? His deſcription is but ſhort, let the Reader judge. Neither is it poſſible he could miſtake, I would not ſay in the *valuation*; but, in the deſcription of a thing, ſo freſh, ſo notoriouſly known, whereof the relicks, though they uſe to continue but for a while, did long remain. But yet I muſt confeſs, the next man *Curio*, who though upon another occaſion, had an ambition to do ſome great work, for which he might be admired, though not in matter of coſt, (for he was not of that ability) yet in his main end, to cauſe admiration, did in my opinion go beyond him. He made two great Scaffolds or Theaters, with convenient ſeats, which hung in the Air, as it were, having no foundation in the ground, but two ſingle pins, or hinges, upon which, when they had taken their lading, (which I cannot conceive could be leſs, than ſome hundred thouſands of people: *Univerſus Pop. Romanus*; *Pliny* ſaith; which muſt be underſtood very favourably, if but of one, or two hundred thouſand men) as either they cloſed, or continued apart, they were to turn into ſeveral forms, or ſhapes, either as two diſtinct *Theaters*, or, one perfect *Amphitheater*.

As

As two distinct Theaters, in the *forenoon*: *inter sese aversa*: back to back: so, that what was done in one Theater, could be heard or seen by them of the other: different Stage-plays being exhibited in each of them. But in the *afternoon*, (so I understand *Pliny's*, *postremo*, and, *novissimo jam die*: except we should understand it of many days; and that he speaks this, of the last day, which is not so probable) turning about, (*circumacta, cornibus inter se coeuntibus*) and closing, they made a perfect *Amphitheater*, wherein, or upon which, fencing-games (*gladiatores*) were exhibited; in common, now, to those, who before had been distinct, or divided spectators, of different Plays and Actors. This whole wooden frame, or structure, though it touched no ground, which was the wonder of it; yet could not, I believe, include, or cover, less than a hundred, or six-score Acres of ground. A man would think, this could not be done, without some cost: and *Pliny* saith directly, that *Curio* was no very rich man; (*non opibus insignis*: his wealth consisted most, in plundered and confiscated goods) that is, for a *Roman* Citizen of those times: but however, not without cost, I believe; but in comparison of *Scaurus* his charge, before; or that of *Agrippas* (but not all, in such trifles, and gambols) after mentioned: not great, we may say with *Pliny*; who could, and doth give an exact account. And how many thousand Carpenters, do we think, were employed about this work? But was not he a brave *Ingeneer*, that undertook such a piece of work, and acquitted himself so well, that no man in all this winding and turning, by the miscarrying of any board, plank, or pin, had any hurt? *Pliny*, who is very elegant and witty, upon this subject, doth profess, he did not know whom to admire more, the *confidence* of the projectors, or undertakers, (*Curio* and his prime Carpenter, or Architect) or the *madness*

of the people, who durſt truſt their lives to ſuch a *looſe*, *groundleſs*, and *verſatile* a device. But, *a rare ſight*, (ſaith he) *to ſee that people, who were the Governors of the Whole Earth; whom ſo many Nations and Kingdoms ſerved, and obeyed, to hang upon two pins, and to turn about* (like a Weather-cock; but *Pliny* doth not ſay ſo; I know not whether there were any, in his time) *upon a pageant.* *Pliny* in the ſame place hath divers other things to the ſame purpoſe, which it may be ſome may more wonder at, than what I have mentioned: beſides what the ſame Author hath elſewhere of the ſame argument. But they that deſire more full ſatisfaction in this point of *exceſs*, in general, to ſave themſelves the labour, of ſearching into ancient Authors; they may, if they pleaſe, read *Lipſius*, *De magnitudine Romana*: or *Meurſius*, *De Luxu Romano*: not to name others.

I COME now to *Herodotus* again, to me, as conſiderable an Author, as any I know of all the Ancients. The firſt great work I ſhall take notice of, is the *Tower* that ſtood, as he deſcribes it, in the midſt of *Belus* his Temple, the cirumference of which Tower, being ſquare, was juſt eight *ſtadia*, that is, a mile. The height cannot be perfectly known by *Herodotus* his deſcription, but only this, that it conſiſted of eight ſeveral ſtages. St. *Jerome* certainly, was much abuſed by them, pretended eye-witneſſes, who reported it, four miles in height. This *Tower* ſtood entire, in *Herodotus* his time, and he ſpeaks of it with as mnch confidence, as if he had ſeen it, or rather indeed, as if he had travelled ſo far, of purpoſe to ſee it. Beſt Hiſtorians follow the deſcription both of the City *Babylon*, and of the Temple and Tower, which is made by *Herodotus*. But, which is more, very learned men do take this *Tower* deſcribed by *Herodotus*, to be the *Tower of Babel*, mentioned in the Scripture. So *Pererius*, I am ſure, that learned and judicious

ous Jesuit, and so very lately, *Samuel Bochartus*, sufficiently known (though, to me once known very familiarly) without my recommendation. He is very large upon it, and doth very accurately consider the words of *Scripture*, that might be objected. But I for my part, though I favour *Herodotus*, and honour the worth of them I have named; yet I must profess, I see not ground enough to move me, to be of their opinion. Why was *their language confounded*, but to *confound* that they were about, the building of a *Tower* and *City*? And the Scripture saith plainly, *they left off to build the City*: and is it likely, they were suffered to finish the *Tower*, the more daring and defying work of the two: and not more likely, that in the *City*, the *Tower* also, which it is not likely they would begin with, as less useful or necessary, must be understood? Some may, with *Pererius*, suppose, that what was extant of it in *Herodotus* his days, was but part of what was intended, by the first builders. But then a man would think, had they laid a foundation for such a height, and the work left imperfect; *Herodotus*, or some after him, had taken some notice of it: whereas the account we have of the height, then extant, and to be seen, is rather *incredible*, than gives any ground of suspition, of any *imperfection*. I should rather think, that the foundation being laid, when the work began to rise, and to make some shew, it was interrupted, and in after ages (not many ages after I believe) brought to that perfection, in which it was to be seen in *Herodotus* his days. Yet again, I must confess, that if the platform of the top of this Tower was so large, as to contain a large Temple, or Chappel (νὸς μέγας are *Herodotus* his words, which may signifie either) it may be not unlikely, that some further or higher structure was intended, (if not this very Temple, or Chappel) from the

beginning, if the builders had not been interrupted. So that in the concluſion, I think there may be as much ſaid for it, as againſt it, that this *Tower* of *Herodotus*, was the very *Tower* of the Scripture. Should any man object, the long continuance of it, fourteen hundred years, as *Pererius* doth caſt it, from the firſt erection; a long time, for ſo high a ſtructure; it will be anſwered, that the *Pyramids* of *Ægypt* (as great, or greater a miracle, in my judgment, all things conſidered, than this *Tower* was) have already ſtood twice as long, and are yet in caſe, according to the beſt account we have of them, to ſtand ſome thouſand years, if the world laſt ſo long.

AND by the way, let us take notice that the account *Herodotus*, full two thouſand years ago, hath given of theſe *Pyramids*, is yet moſt followed by them, in our days, that have had the curioſity to view them; and the skill withal, as able Mathematicians, and Geographers, to examine every circumſtance of his deſcription, with accurateneſs. We may therefore the better believe him, in the account he gives of other great works, extant in his days, which himſelf, not truſting the relation of others, had the curioſity to view, that he might ſatisfie himſelf, and poſterity the better. As firſt, his account of that miraculous *Labyrinth*, which, he ſaith himſelf, though he judged the *Pyramids*, when he firſt ſaw them, far to exceed whatever was moſt admired in *Greece*, as the Temples of *Epheſus*, of *Samus*, or the like: yet the *Labyrinth*, he thought, went beyond even the *Pyramids*. That *Labyrinth*, where he ſaw twelve great Halls, with a multitude of Pillars, and ſtone roofs. A thouſand five hundred rooms above ground, he ſaw; and as many, he was told, and believed, under ground, anſwerable to the others: but thoſe he was not admitted to ſee, as *repoſitories* for the body of the Kings, the founders of the *Labyrinth*; and ſome ſacred, or conſecrated

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Crocodiles. Out of the *rooms*, (οἰκημάτων) he passed into (παστάδας) *chambers*, out of chambers into (σήρας) *closets*, and so into other *Halls*: so that he was ravished, he professeth, with the sight, above measure. The walls that inclosed the *Labyrinth*, were engraven with many figures; and at the end of the *Labyrinth* a *Pyramis*, adorned with variety of Animals. Truly, I make no question, but there was enough, really, to be seen, to ravish him, or any man, that had seen it. Yet we must remember, that he was in a *Labyrinth*, and might easily lose himself in his reckoning: besides, that his very admiration and astonishment, might make him less able to observe so diligently, as otherwise he might have done. And that his leaders and informers, the *Ægyptian* Priests, who knew the certainty, might of purpose, to make their miracle more miraculous, (as they did in their years, and some other things) add somewhat, is very possible. This may be thought, and not improbable: yet we may not conclude from bare probability, that so it is certainly. Now to say, that after this *Labyrinth*, he saw the *Lake*, called *the Lake of Marios*, which he yet admired more, than all he had seen before, as himself doth professe, to some may sound like a fable: it doth not so to me: who am very confident, that the description he makes of it, is very exact, according to the truth of what he saw, with his own eyes. The same, I may say, of all those other strange things, which either of *Babylon*, or any other place, are recorded by *Herodotus*, as certain and true; all, or most, attested by some others, and by later Chronologers, not questioned; though to many, who by what they now see, or is to be seen, judge only, I doubt *incredible*.

BUT I may forget my self, and whilest I tell of strange things, that were once, pass by the miracles of our time, that are *now, to be seen*. Such is *Cœnobium*

B. Laurencii, or, St. *Laurence his Hoſpital*, in *Spain*, according to *Bertius*, a learned Geographer, his deſcription, and teſtimony. Truly, I ſhould think ſo of it, by his deſcription. And for his teſtimony, the words are very ſignificant, and expreſs; *Opus iſtud præſtantiſſimis nobiliſſimiſq; operibus, quæ vel extant uſquam, vel unquam fuerunt, adnumeratur, ab iis, qui cum judicio ſpectare nova, iiſque vetera conferre queunt.* This is more than I have heard of it, by any Travellor; yet not more, than may very well be true. For it is a true obſervation of *Pliny*, both of great wits, & of great works: *Alia, eſſe clariora; alia, majora.* If there be any other ſuch great work of our times, which I do not mention, it is not, becauſe I dote upon antiquity, but becauſe I know it not; not my partiality, but my ignorance. Neither am I of that opinion, that all great, or coſtly works, deſerve truly to be admired, but ſuch only, as are as profitable, (publickly) as they are great: or ſuch at leaſt, as for their beauty and magnificence, are ſo raviſhing, that they teach us withal, leſs to admire ordinary petty ſights, and objects, which vulgar ſouls are ſo taken with. If *Ariſtotle* may be heard, (I hope he will, when men return to ſobriety) that is trueſt *magnificence*, and deſerving higheſt commendation, which is beſtowed upon the Gods, as in the erection of magnificent Temples, and the like: not becauſe they need it; but the better to ſet out their majeſty, unto men: and next unto this, that magnificence, which is beneficial unto the people. So he. Not to mention the Temple, conſiſting of one ſtone, the roof excepted, which *Herodotus* doth tell us of, not without ſome admiration of it: he tells us of a large and miraculous edifice, hewn out of a rock, conſiſting of one ſimple ſtone; which to transfer from *Elephantina*, the native place of it; to *Sai*, where *Amaſis*, King of *Ægypt*, did appoint it to be placed, for a rare ſight; two thouſand expert mariners were employed, for the ſpace of three years. *Herodotus*, I confeſs doth tell us of

it,

it, as much admiring: which I profeſs, of all great works I have read of, I leaſt admire; except it were at his prodigious vanity and prodigality, who would beſtow ſo much money, upon ſo idle a work. As if a man abounding with wealth, would be at the charge of removing (if it can be done) ſome great rock, ſuch a rock as *Hooky*-rock in *Sommerſetſhire* is, conſiſting of many concamerations; wherein, when I was there, I obſerved ſome things, which I thought, and ſtill think, might deſerve conſideration, as well as many things, which make much more noiſe: ſuch a rock, I ſay, to remove it, from whence it ſtands, to ſome place, many miles diſtant. But I ſaid, if it can be done. *Archimedes*, I believe, or he that undertook to cut the great mountain *Athos*, into the form of a man, which ſhould have born in one hand a City of 10000. inhabitants; and in the other, a river, emptying it ſelf into the Sea, if *Alexander* would have ſet him on work; would have undertaken it, and for ought I know, brought it to paſs, if any man would, or could be at the coſt. But to what end I pray? Only to ſhew unto the world, that he can caſt away ſo much money upon nothing, and yet continue *rich*: which I ſhall ſooner believe, than either *wiſe*, or truly *magnificent*.

IT is time that I ſhould have done with *Herodotus*. Yet to end in ſomewhat that may be more pleaſing, or more conſiderable, at leaſt, than this laſt of *the great ſtone*; he hath one ſtory, that I neither know how to deny, being a ſtory of his own time, or little before, and which I do not find contradicted by any other; nor yet very well how to believe. It is concerning *Pythias*, the *Lydian*; neither King nor Prince, nor any thing elſe of either power, or authority, that I can find; but only a very rich private

private man. What authority he had, was over his ſlaves and ſervants, which indeed muſt be very many? Is it credible, as is reported of him by *Herodotus*, that he could be ſo rich, as to entertain *Xerxes*, as he paſſed by, to invade *Greece*, and all his Army? In ſaying, *all his Army*, therein conſiſts the *incredibility* of the thing; the number of which Army, according to the moſt contracted account that we have of it, is almoſt *incredible*. Though *Herodotus* ſay, σχεδὸν πᾶσαν, and *Xerxes* ſeem to acknowledge as much; yet I would not be ſo preciſe, as to preſs the words rigorouſly. We will firſt abate his Sea-forces, many hundred thouſands: and of the Land-forces, that marched with him, we may abate many thouſands, and ſtill leave him divers hundred thouſands: four or five, at the leaſt. Theſe, ſo many, *Pythias* did entertain, at his own charge, how many days I know not, becauſe it is not expreſſed: but I believe, more than one. Beſides this, he did offer, the ſtory tells us, to *Xerxes*, in ready money, as a voluntary contribution towards the charges of his Army, in gold and ſilver ready told: ſo much, as comes by learned *Brerewood* his caſting, (which I ſhall not take upon me to examine at this time) to 3375000. *Engliſh* pounds, and this according to the leſs valuation of talents, as himſelf doth tell us. But he miſtakes, when he ſaith, *Pythii Bithinii opes*. So much he did offer unto *Xerxes*: his wealth, as himſelf profeſſed, did conſiſt in his lands, which in that ſumme are not at all valued. It may be, he did offer this to *Xerxes*, as *Seneca* did his eſtate (not leſs I dare ſay, if not much greater) to *Nero*, to ſave his life, which he feared was in danger, by it. And truly, as it fared with the one, ſo with the other. Every body knows, out of *Tacitus*, how nobly *Nero* refuſed *Seneca*'s offer; and how much more, as he profeſſed, he thought him worthy of. But at laſt, and it is a queſtion,

whether

whether *Seneca* had not given ſome occaſion, whileſt he did deſire to prevent it, he was commanded to die; but indulged the choice of his death. *Xerxes* anſwered *Pythias* as nobly, and becauſe there wanted ſome thouſands, to make the ſum that *Pythias* had offered him, a round perfect ſumme, according to the calculation of thoſe days; *Xerxes* made up, what it wanted, and bad him keep it all. But then afterwards, when *Pythias* was an humble ſutor to him, that of five ſons of his, that followed him, he would be pleaſed to diſcharge the eldeſt, to look unto his Fathers affairs; *Xerxes*, as a right tyrant, fell into a rage, and had that Son cut in two, that the Army on both ſides, as they paſſed by, might have a ſight of his body, (or one half, at leaſt) to be a terror unto others. Yet, to ſpeak truth, I do not find, that he took away any of his money, or goods; but for the good that he had done, ſpared, as he profeſſed, his life, and his four ſons, that remained, beſides his eſtate.

I HAVE been the more willing to make uſe of *Herodotus* for inſtances, becauſe of the reſpect I bear unto him for his antiquity, and becauſe the times and Hiſtories he doth write of, have more relation, and afford more light to the Scriptures, than any other Author, or Hiſtory doth. But *Herodotus* was not my buſineſs, but this, that different times and ages of the world make many things to ſeem *incredible*, and not only to ſeem, but in very deed, *impoſſible*: which have been formerly very *poſſible*; and of ſuch a time, ſuch an age, if well underſtood, at any time *credible*: And whereas great works, great ſights, have hitherto been the ſubject of our inſtances, and examples, which many other ſubjects might have afforded; it hath not been, without ſome choice, or particular end. It is far from me, to believe, that the world is grown vain, ſince I am grown old: which is noted by many, as a vice or reproach of old age.

Had

Had I never read any thing of the old world, but what we read in the third Chapter of the Prophet *Iſaiah*; though it cannot be denied, that ſome ages have exceeded others, in this kind; yet I find enough there, to make me think, that to wonder at any thing, in point of wordly exceſs or vanity, as new and never ſeen before, is great folly. But this is no argument to me, not to commiſerate the blindneſs and wretchedneſs of mankind, ſo apt to degenerate from the glory of their firſt creation, & the end of their making; becauſe it hath been ſo always, ever ſince ſin, by the diſobedience of our firſt Parents, entred into the world, and made it *ſubject unto vanity*. Though therefore it hath been ſo, and will be ſo, generally, as long as the world doth laſt; yet ſince in the worſt times, and moſt corrupted places, ſome there have been, and will always be, more or fewer, that have been, though not altogether free themſelves, yet ſenſible, and earneſtly, both for themſelves, and others, ſtriving againſt it: Why may not I hope, that even now, in the croud of Ladies and Gentlemen, going the broad way, as faſt as they can; who have fixed their admiration hitherto, and their ambition, in their *modes* (the invention, commonly, of ſome leud Taylor, or phantaſtick Courtier) and *faſhions*; the pomp and gaudineſs of the world; that even among them, who for want of better education, in theſe unhappy times, are as proud of their *Patches* and *Pedlers-ware*, as ſome would be of Crowns and Diadems; or ſome noble atchievements for the publick good: when they ſee, or learn by ſuch inſtances, how vile and vulgar, thoſe things are, which they ſo much admire, and doat upon, which often fall to the ſhare of the unworthieſt of men: ſome may begin to think, there is, certainly, ſomewhat elſe, wherein true honour, and glory, and felicity doth conſiſt; and that God and Nature have not made them capable of higheſt contemplations, to think Gold

and

and Silver, Silks and Sattins, and what depends of them, the beſt of things? To this end, though ſomewhat without the trouble of long ſeeking, where there is ſo much variety, hath been brought: yet let me add, that of all I have read in any Greek or Latin Author, I do not remember any thing more effectual, to make a man that hath any thing of a man in him (a rational, I mean, and ingenuous creature) more ſenſible of the vanity of all wordly pomp and glory, (ſuch eſpecially, as this age doth afford) than what *Polybius*, of all Hiſtorians, the moſt faithful and ſerious, in thoſe *Fragments* of his, firſt ſet out by *Fulvius Urſinus*, doth relate of *Antiochus* his pomp and magnificence, in publick ſights and entertainments, at *Daphne*; a fit place for ſuch exceſs and riot. The occaſion of which, was, a frolick or vanity, to outbrave *Æmil. Paulus*, General of the *Romans*, who had exhibited ſome games in *Macedonia*, not long before conquered by them. Had *Antiochus* done it of purpoſe, by his example, to teach men contempt of worldly pomp; for whileſt his ſervants ſervants, by thouſands in a company, road in Chariots, and upon Horſes, all deckt with Gold, and Silver, and Purple, and whatſoever is moſt precious in the account of men; himſelf rode by, meanly attired, upon an ordinary Jade, and did, at the ſame time, perform many vile offices; but, had it been, I ſay, to ſhew his contempt of worldly pomp, he might have been thought an admirable man. But the truth is, that what he did, he did it as a *mad-man*; which, with ſome other ſuch pranks, got him the name of *Antiochus* the *mad*; and in his affected perſonal vulgarneſs, had no other end, but that he might be the more admired, and lookt upon. But miſſed of his end, when the ſpectators of all this bravery, for above a month (for ſo long it laſted) notwithſtanding that their bellies, with no leſs coſt, than their eyes, had been fed;

fed; glutted and ſurfeited, both in their eyes and bellies; (ſuch are the pleaſures this world affordeth) began, at laſt, to deſpiſe, firſt his perſon, then his pomp, and forſook him. I wiſh my ſelf ſo good an *Engliſh*-man, (for there's no great difficulty in the Greek) that I were able to tranſlate the whole narration in good and proper *Engliſh*, which without more knowledge of the world in matter of pomp, and gaudineſs, than I have, can hardly be: I cannot but think, that it would do good. But, leſt this might be looked upon, not ſo much as an argument of exceſſive, or *incredible* wealth, which I muſt not forget my primary intention; as of extraordinary *madneſs*, which, as before ſaid, got him that ſirname of *Antiochus* the *mad*: I would have the pomp of *Ptolemæus*, ſirnamed *Philadelphus*, who was a Prince of credit, joyned with it: both to be found in one book, *Athenæus* his fifth of his *Deipnoſophiſts*: part out of *Polybius*, and part out of *Callixenes*, an Hiſtorian of thoſe days.

OF exceſs in fare and feaſting, not uſed by Kings and Emperors, which (except we ſhould put down the ſumms of the expences, as caſt up by others to our hands) might ſeem leſs *incredible*; but of ordinary *Romans*, I have had no inſtances, becauſe there is ſo much of it, in all kind of writers, that though they that are altogether illiterate, may wonder and not believe; yet they that have looked into them, but ſuperficially, will eaſily believe any thing, that can be but thought poſſible. For certainly there is no kind of exceſs, in that particular, that the whole earth (then known) could afford, but hath been tried, and was, in thoſe days, ordinary.

BUT I muſt do *Herodotus* ſome right: out of whom *Athenæus* doth relate, that one *Smindyrides*, a *Sybarite*, (noted every where, unto a Proverb, for their luxury)

luxury) did carry along with him, where he hoped to ſpeed for a wife for his Son; Cooks for all ſorts of meat, a thouſand; which, by *Ælian*, is increaſed to three thouſand; whereof a thouſand *Cooks*, a thouſand *Faulconers*, and a thouſand *Fiſhermen*. Whereas in *Herodotus*, no ſuch thing is to be found, either of *Cooks*, or any other company; but this only, that among others, who appeared ſuitors to *Cliſthenes*, for his daughter *Agariſta*; (who though no great Prince, entertained them all, in a moſt Princely manner) this *Smindycides* was one. Now if *Herodotus* wrote no more, I think they do him wrong, who impoſe that upon him, which hath too much of improbability, even of thoſe times, to be believed. Or if he wrote ſo indeed, (not probable to me) yet even ſo, ſome right we do him, to perfect his Text: though I am ſomewhat confident, that if he did write any ſuch thing, it was not without his ordinary *proviſo*, in things ſo improbable; *that ſuch a thing was reported, but by himſelf not believed.*

WE have ſpoken of many things, which to ſome, (I have found it ſo more than once) might ſeem *incredible*. I thought I had made an end. But I remember my ſelf, that we live in an Iſland, as other Iſlands are, compaſſed with the Sea: the chief glory and ſecurity whereof, are, thoſe wooden walls, commended unto the *Athenians*, by the Oracle, when *Xerxes* invaded the land; good Ships, and expert Mariners. And God be thanked, I think there is no Nation of the world, but will yield to the *Engliſh* the precellency of that glory, in point either of Ships, or Men: God continue it. But though, for uſe or ſervice, which is the principal end of Ships; we may challenge precellency of any that are, or have been in former ages; yet in point of *credibility*, which is our buſineſs, they are greatly deceived, who think there never were greater or fairer Ships, than thoſe that have been

been seen in these later times, since Navigation hath been so much improved by the discovery of that secret of the Loadstone, not known to former ages, of always turning to the North. If they limited it, for service of war, or long journeys, I should not be against it. But for greatness, or sumptuousness, what comparison? Let the description of two Ships, built by *Philopator*, King of *Ægypt*; made by able Authors, who were eye-witnesses, (and besides them, how many thousands) or the description of a later Ship, built by *Hieron*, King of *Syracuse*, before spoken of; concerning which, one *Moschion*, wrote a particular Volume; the truth of which descriptions made by skilful men, eye-witnesses; when so many thousands, who had seen them, were able and ready to attest, or to contradict, as they should see occasion; no man can rationally doubt of: let them be read, and I think I may be allowed, by those that have read them with any judgment, to say, that the least of those Ships, might be bigger than any ten (it might be true of twenty, for ought I know) of those *Spanish* Ships, which in Eighty Eight, appeared like so many Castles; put together; and exceed the cost of them too. I say the least of them: which, as I take it, was King *Hieron*'s Ship: which had this above the two others, that it was made for use of war also. And let me add, that I make a question, whether any Ships now, or lately made, carry any piece of Ordnance so great, as to do that annoyance, that some Engines of that Ship, made by *Archimedes*, that noble Ingeneer, as they are there described, could do. If I have exceeded in my valuations, or proportions, I desire to be pardoned. I had no intention, I am sure: those that are better versed in such things, may soon find it, and correct my error, for which I shall thank them. And it is to be noted, that this Ship of King *Hieron*, was built only for a present,

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to one of the Kings of *Ægypt*, whereby we may gueſs at the wealth, and magnificence of that petty King, if the extent of land, over which he reigned, be conſidered. But many ſuch Kings there were in thoſe days, even of ſingle Towns, or Cities, very rich, and ſome, very potent. And whereas one of the Ships made by *Philopator*, is reported, or recorded rather, to have contained forty ſeveral ranks, or rows of rowers, on a ſide, the one above the other; which ſince that, Ships of 8. or 10. or 12. rowers, ſome have thought could hardly be made, to be ſerviceable, will be thought by many, not poſſible, and therefore *incredible*; all that I can ſay to it, which I am ſure I can, is, that had my Father (of Bl. M.) his *Commentaries* upon *Polybius*, upon which he beſtowed a great part of his life, been finiſhed and Printed, he would have made it clear, how it might be, and anſwered all objections: And it is ſure enough, that the invention of many things practiſed by the Ancients, through ignorance of former times, now thought impoſſible, is loſt. Though I deny not however, that I alſo believe, that ſuch a vaſt Ship could not be much ſerviceable. And the rather, becauſe *Livy* doth mention one that had been *Philip's*, King of *Macedonia*, which was of ſixteen ranks, (*Quam ſexdecim verſus remorum agebant*) ſo big, he ſaith, that it was almoſt unuſeful. The ſtory ſaith, that vaſt Ship before ſpoken of, had to the number of 400. rowers, and ſouldiers, to the number of 2850. All which is atteſted by *Plutarch* alſo, in his *Demetrius*. All theſe, in the out, or open places of the Ship. How many more, in that numerous ample buildings and edifices of the ſaid Ship, which though neither by *Athenæus*, nor by *Plutarch* ſpecified, or particularized; yet by that deſcription of the two other leſſer Ships, we have in *Athenæus*,

we may probably gueſs at: how many more thoſe large buildings might contain, I ſay, God knows. I believe, as many more, as all the reſt put together: which will exceed the number of ſome conſiderable towns. But *Plutarch* doth add, that this Ship was built more for ſhew, than any ſervice; and that it never moved from the place, where it was built, without much danger, and difficulty. The biggeſt or longeſt Maſt of one of theſe Ships, which was looked upon as a great providence, by the diſcovery of a Shepheard, was found, ἐν τοῖς ὄρεσιν τῆς Βρεττανίας· that is, *In ſome mountains of Britany*, now *England*: if that reading could be warranted. But it cannot: ἐν τοῖς ὄρεσι τῆς Βρεττίας, much more probable, if not certain. For which, good reaſons are given by learned men. Not therefore for much ſervice, I ſay, ſuch vaſt Ships: yet in the account *Athenæus* doth give us, of *Philadelphus* his ſtore, or proviſion of Ships, he doth mention Ships of 30. 20. and 14. rows, which certainly were intended for uſe. But I have done with this: And yet now we are upon Ships, ſomewhat of our times, or not long before, for the *incredibility*, beſides uſefulneſs, if true and real, may deſerve to be taken notice of. That a Boat, not to be ſunk by any tempeſt, in all weathers, very nimble and ſerviceable, may be made, if we may believe *Fiorananty*, notwithſtanding his uſual cracking and vapouring, we may believe it true. But of the two, I ſhould give more credit to *Trithemius*, that learned Abbot, who doth name the man, by whom a book or diſcourſe was publiſhed in *Print*, wherein for a hundred thouſand Ducats, he did offer, firſt the Pope, *Innocentius* the *VIII.* then the *Venetians*, and laſtly the *Genueſes*, (ſo I remember was the diſcovery of the New World, for the price or charge of a very ſmall Navy, offered to divers Princes, who did but laugh at it, but repented it afterwards) to teach them the invention of a Ship,

Ship, unoffenſable (if I may ſo ſpeak) to all dangers of the Sea; and by which (or by ſome other invention) Ships ready to ſink, might be preſerved, and any goods out of the bottom of the Sea, eaſily recovered. The loſs of this invention, or inventions, when to be had and purchaſed at ſo eaſie a rate, *Trithemius* doth ſeem very ſeriouſly to condole, as though he really believed it: if in it, he had not a reſpect to himſelf more, who promiſed ſuch mighty things, which ſhould have made the world happy, but never came to any thing, but to buſie diſtempered brains, or to diſtemper theirs, which were ſound before.

BUT ſince *England* as an Iſland, gave me this occaſion of Ships, which though true, may ſeem ſtrange and *incredible*: I will take this occaſion, to tell ſomewhat that I have read of *England*, which may juſtly ſeem as ſtrange, as I am ſure, it is falſe, and ridiculous; but that the occaſion of the miſtake (difference of cuſtoms) may be conſiderable, to prevent the like of another Country. In *Ortelius*, or *Mercator*, I know not which, but one of the two, I am very confident, ſome Greek Author, or Hiſtorian, ſpeaking of *England*, gives a reaſonable good account of it, as I remember; for it is many years ſince I read it; but a reaſonable good account I ſay, otherwiſe; but this, moſt falſly; that they make their wives common to their gueſts. It is ſo falſe, that to go about to refute it, were ridiculous, if not ſcandalous. Yet they that know the faſhions of other Countries, in the Eaſt eſpecially; where to look upon a woman, that paſſeth by, veiled; or to look up, if any be at a window, or in a *Balcone*, is the cauſe of death unto many: where a man may be acquainted, and in dealings, with another man; often go to his houſe, eat and drink with him, and yet not know, not ſo much as dare, to enquire, whether he have a wife or no: he

may acquit the Author of that falſe report, from any intention of either lying or ſlandering; if he were a ſtranger and bred in one of thoſe Countries; only, blame his ſimplicity, or want of judgment, that he would judge of other Countries, which he did not know, by thoſe that he knew, and was acquainted with: who might himſelf have known, if a Scholar, or a piece of a Scholar, that ſomewhat much more ſtrange, than ſuch ordinary ſalutation, uſed in *England*, and ſome other Countries, had been once in uſe, even among Chriſtians, when I believe chaſtity, and continency was not leſs in requeſt, than it is now in any place; but indeed ſo unhandſom, and uncivil otherwiſe, in my judgment, (worthily condemned both by the laws of ſundry Heathen Princes, and by the Canons of the Church) that I will not ſo much as name it.

BUT if this man have done *England* wrong againſt his will, upon a falſe ſuppoſition, I know not how to excuſe them, *Engliſh*-men born, I believe; who have endeavoured to perſwade the world, that *Engliſh* men were born with tails, ſuch as brutes have naturally: or, indeed, how to excuſe him, who though he would not ſeem to give credit to it, yet ſpeaks ſomewhat doubtfully of it, *Novit Deus*, &c. when he could not but know, that it was a baſe, ridiculous untruth, the device of ſome Popiſh Fanaticks, (much like the calumnies of our Proteſtant Fanaticks, and, of late, wicked Atheiſts, againſt the Church, and the Clergy) which no ſober man would give the hearing to. True it is, that *Polydore Virgil*, who long lived in *England*, in his Hiſtory of *England*, (as *Delrio* doth obſerve) did write ſomething of the people of one Pariſh in *Kent*, which he would have, to have hapned unto them, as a miraculous judgment, for ſome affront offered by them to *Thomas* of *Becket* his Horſe, as he paſſed by: and it is poſſible, that

that the publick reproach of *Kentiſh long-tails*, raiſed upon another occaſion, mentioned in the Hiſtories of *England*, might be ſome occaſion of that fooliſh report; or, to ſpeak more properly, *tale*. But *Polydore* doth add, that they had been all gone long, and extinct, to whom this hapned. *Delrio* makes a doubt, whether he ſpeaks this of a truth, or in favour to the Nation. *God knows*, ſaith he: and adds, *The reproach is paſſed upon the whole Nation, and doth yet continue among bold people, who will adventure to ſay any thing, whether true or falſe; But, if true,* (*Delrio* goes on) *Will:* Tooker *might have done well, to aſcribe to his Queen that vertue alſo*, &c. a baſe ſcurrilous jeer, for which the Jeſuit deſerved to loſe his ears, to teach him, and others, to make ſo bold with perſons ſo ſacred, as *Kings* and *Queens* are. But the quarrel is: This Will: *Tooker*, wrote a book, it ſeems, (I have it not) *De Strumis*: whereby he doth aſcribe to Kings and Queens of *England*, a power derived unto them by lawful ſucceſſion, of Healing, *&c.* If he deny it to the Kings of *France*, as *Laurentius* doth lay it to his charge; or derive their power, from *England*; I think he was too blame. And *Laurentius*, and ſome others, (*Sennertus* among others) too blame alſo, who writing of that ſubject, would appropriate it to the Kings of *France*. I remember well, that when I was in the *Iſle* of *Weight*, being earneſtly invited thither by ſome of the chiefeſt of the Iſland, (though then, under a cloud, for their Loyalty) I was told of ſome extraordinary cures done by *Charles* the Firſt, (ſince a *Martyr*) whileſt he was a Priſoner there; not only upon ſome that had the *Kings Evil*, (as we call it) but upon ſome others alſo, who laboured of other diſeaſes. Which, if true, and certain, (as, becauſe told me by perſons of quality, I am apt to believe) it is pity, it ſhould

not be more known; if not more known; (if, I say, because of late, since I left off going to *London*, by reason of sickness, such a stranger to new books, and so little conversant with those, that I have) than I know it is. But I say, if *true and certain*. We need no counterfeit miracles; his death, and his book are sufficient miracles to *canonize* him: and they that could not, cannot yet be converted from their *rebellion* and *schism*, (I may now add, *Atheism*) by *either*; I think I may say of them, that though one rose from the dead, or an Angel did appear unto them from Heaven, they would not be converted, or believe.

HITHERTO, since the examination of *Epicurus* his late *Saintship*, or *Canonization*, tending to the undermining of all piety and godliness; our chief business hath been by sundry instances, rationally discussed, to rectifie the *incredulity* of many; all tending to the vindication of *truth*, wherein the happiness of man, and the honour of God, is so much concerned. Now though the clearing of one of the two contraries, must needs (as before said) imply the illustration of the other also; yet the better to acquit our selves, let us consider of *rash belief* also, and so what means, or cautions some instances of that also, will afford us, to prevent it. Not, that we may never be deceived, for which I know no remedy, whilest we continue men, but to believe nothing; a remedy much worse, and more pernicious than the disease: but to prevent, as I said before, *rash belief*, which is all, that humane prudence doth pretend unto. What I observed in the First Part, upon those words of St. *Augustine*, that, *Multa credibilia, falsa*, &c. must here be remembred also. *That all men are lyars*, is the speech of one, who could not lye, or be deceived, in what he delivered absolutely, in the authority of a Prophet, or a man inspired by God. It may be answered,

that

that it was *in his haſte*, (his own confeſſion) that he ſaid it; in the ſame *haſte*, or impatiency, that made him to utter thoſe words, *I am cut off from before thine eyes*, though he lived and reigned many years after that. This might be ſaid, had not St. *Paul* the Apoſtle, made a general application of the words, to all men. But granted that all men in ſome ſenſe, or other, are *lyars*; yet that ſome men, accounted otherwiſe ſober, & ſerious, ſhould, with much labour, deviſe and ſtudy lyes, not for any profit they hope to reap by it, but only for the pleaſure of deceiving others, and to triumph, as it were, in their error and ignorance, or rather in the common calamity of mankind; this would hardly be believed, by them eſpecially, who are more ingenuous themſelves, had not all ages afforded ſome pregnant examples. But though ſome might do it ſo, meerly, as we have ſaid; yet other conſiderations might move others to do the ſame thing, beſides what we have ſaid, or what is moſt common and ordinary, gain or profit. If a man be paſſionate for a cauſe, his religion, his friend, his Country, his trade, or calling; all theſe, or any of theſe, may induce him, to deviſe lyes, or frauds; which in that caſe, for a publick end, ſome men account no lyes, or frauds, but a meritorious act. Which yet might have more colour, when it is done for a publick good, which ſeldom doth happen: whereas for a little vain-glory, an imaginary title, to advance the honour, and reputation of a tongue, of a town, of a family, or the like, it hath been done by ſome, without any regard at all of their own ſhame or conſcience, or forecaſt of the iſſue, which probably may prove contrary to what is intended, or expected; ſhame and ignominy, inſtead of honour and glory, when ſuch baſe means are uſed to procure it. What a world of lyes and counterfeit books, monuments and evidences, the conceit of *piæ frandes*, in for-

mer times did produce; and how many have been gulled and deceived by them, who doth not know, or hath not heard? Which kind of counterfeit books, monuments and evidences, as they are able to confound right and wrong; to overthrow whole States and Governments, Civil and Eccleſiaſtical, as by many inſtances might be proved: ſo is there no work, either of it ſelf more noble, or more advantagious to mankind, than to be able to deſcry and diſcover them, and by good and ſatisfactory proofs, to aſſert what is genuine and ſincere. But a work of great difficulty, which doth require perfect knowledge of the learned tongues, of times, (which, without being well acquainted with the Authors, not profeſt Hiſtorians only, but others alſo, of every age, learned and unlearned, is not attainable) of faſhions and cuſtoms, and all antiquity: beſides a good judgment, without which nothing can be done, in this, or any other uſeful work. They therefore that would reduce all learning, to natural experiments; or at leaſt, would have all learning (not to ſpeak of them, who account all other, altogether uſeleſs; who I doubt are not few) regulated by them, and thoſe that profeſs the trade, whether meer Empiricks, or others; how well they provide for Religion, the peace and tranquillity of publick Eſtates, the maintenance of truth, whether in matters Civil or Eccleſiaſtical; and what will be the end of ſuch attempts, (without any diſparagement of any thing that is done, in *England*, or out of *England*, for the further diſcovery of Nature, which I honour, as much as any can do, be it ſpoken) but as ſome men project it, and give it out, what will be the end; though ſuch men cannot, or will not; yet all wiſe men may eaſily foreſee, and is no difficult ſpeculation. But to go on. There is not any body I think, who deals in learning, who hath not heard of *Annius Viterbienſis* his bold and wicked attempt, by

counter-

counterfeit Hiſtorians of greateſt antiquity, to confound all true Chronology, to the great prejudice of all Hiſtory, and the truth of the holy Scriptures themſelves. And had not this impoſtor lighted upon a time, which did not long precede the reſtoration of good learning, and that happy age, which afforded ſo many able men in all kind of literature; it is very poſſible, that thoſe abominable forgeries and fopperies, had paſſed every where for Oracles, and undoubted truth. For to this day, or very lately, notwithſtanding ſo many learned Cenſures, of Papiſts, and Proteſtants, of all profeſſions, that are extant againſt him, and have laid the impoſture as clear and viſible, as the light of the Sun, when he is in his ſtrength; there be yet, or were very lately, men of no ſmall fame and credit in the world, who could not digeſt, or be perſwaded, that ſo many fine Titles, ſhould be caſt out, as meer baubles, or forgeries. Who knows, had the times continued in that ignorance, and this impoſtor ſped, as he did for a while; but another might have been encouraged, by ſome ſuppoſitious writings, and bold fictions, to advance the credit of the *Alcoran*, above the *Bible*? Much about the ſame time, or not long after, a learned Court-*Spaniard*, had the boldneſs to obtrude to the world the inventions of his own brain, for the writings of the moſt learned of all Emperors, (known unto us) that ever were; *Solomon* only, for the teſtimony the Scripture doth give him, excepted. And though the genuine writings of that incomparable Prince, (but indeed ſo adulterated by falſe Copies, that little of them was to be underſtood) were publiſhed not long after; yet did that forged and adulterous ſtuff, tranſlated into moſt languages of *Europe*, Printed and re-printed, with large Comments *in Folio*; *in Quarto*: paſs currently, with great

great applauſe, for a long time after; and had I never done any thing more in my life-time, than that I was the firſt, that undertook that great taſk; to reſtore that worthy Prince to himſelf, by making him intelligible; I ſhould not repent that I was bred a Scholar, or that I lived where, or when, good learning was in requeſt.

IT is not yet full forty years, when in a Book-ſellers Shop, in St. *Paul*'s Church-yard, I lighted upon a Book intituled, *Etruſcarum Antiquitatum Fragmenta*: Printed ſome where in *Italy*. A fair large book it is, of the largeſt ſize of books, full of Inſcriptions, many cut in Braſs, and many others. I confeſs that the firſt ſight of the book did ſo raviſh me, that *I* ſcarce knew where *I* was, or what *I* did. Yet, that day, with good company, *I* was to go to *Graveſend*, in a Barge or cloſe Boat, which we had hired of purpoſe. *It* was not poſſible for me to ſettle to any reading, (except here and there, as *I* went along, by ſnatches) until *I* was got into the Boat: and then excuſing my ſelf to the company, and alledging for my excuſe, that *I* had got ſuch a treaſure, as if *I* had gone a hundred miles for it, *I* ſhould not think it dear bought, or ſought; or to that effect, *I* fell to reading. But my pride and boaſting, was ſoon over. *I* had not read a quarter of an hour, *I* dare ſay, but *I* began to ſuſpect, ſomewhat. But in leſs than an hour, or thereabouts, my judgment was ſo altered; or rather my joy, and my hopes ſo confuted, and confounded; that what book a little before *I* did not think dear at forty ſhillings, (that was the price ſet, as *I* remember) *I* now valued, as ſo much waſte paper, and no more. The truth is, when the heat or violence of my expectation (which did almoſt tranſport me) was once over; *I* began to wonder at my ſelf with ſome indignation, that *I* had had the patience to read ſo much. For *I* was then verily ſatisfied, that there was ſcarce a line in the whole book, from which

which either by the Latin, or by the matter of it, a man not altogether a ſtranger to ſuch things, might not have diſcovered the fraud. Yet a fraud otherwiſe contrived with great art & ſpeciouſneſs, to take them that are apt to be taken by the outward appearance. Having then a book at Preſs, which was almoſt ended, before *I* knew what any man elſe did; *I* could not but let the world know, what *I* thought of it. Since which time *I* have ſeen divers pieces, ſome for it, of men *I* believe, who themſelves were engaged in the fraud; but more againſt it; by which *I* was glad to underſtand, that the fraud was, not only detected, but alſo, as it well deſerved, deteſted in all parts of *Italy*, *Rome* eſpecially. Among them that have contributed that way, *Leo Allatius* is one, who though he may be thought over ſedulous in a thing ſo notoriouſly diſcernable; yet his book well deſerveth the reading, becauſe it will furniſh them, who are not much verſed in ſuch things, with many arguments, (whereof ſome may be uſeful in divers things, as there proved by ſome inſtances, that have no reference to learning) how ſuch frauds may be diſcovered. Yet for all this *I* know that ſince *I* had publiſhed my judgment, and for ought *I* know, ſince ſome of theſe cenſures, or confutations were publiſhed; divers in *England* did ſhew much zeal for this precious book: and *I* was told by the late moſt Reverend and truly learned Primate of *Ireland*, that ſome in *Ireland* did go to *Italy* of purpoſe that they might bleſs their eyes with the ſight of thoſe precious Monuments, or Relicks. So prone are many men, not only, inconſiderately to entertain an impoſture; but alſo loth to forge the opinion they have had of the worth and truth of it, when once they have entertained it. What wonder then, if *Chriſtianiſm* was ſo ſoon turned into *Mahometiſm*, in a great part of the world; when ſo much force was uſed to bring in the

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one, and so little learning found (such was the sad condition of those times and places) to uphold the other, and to discover the impostures of pretended *Enthusiasts*? But now I have commended *Leo Allatius* to the Reader, I must give him a caution, how he doth give credit unto those words of his, *Page* 152. *Ægyptiorum quoque cadavera bituminis beneficio post viginti aut plurium annorum myriades perpetuitatem adepta quodammodo fuisse, viderunt alii, & nos ipsi*, &c. by which he doth seem to make the world elder by many thousands of years, than it is; or ever, I think, any man, those that make it eternal excepted; made it before: which, I am very confident, was not his meaning; though, how to rectifie it, as a fault of the Printers, I know not. Had these *Antiquities* been received generally, as a true piece; besides that they contradict the Scriptures, in some places; I think half the world would have been Conjurers, and *Enthusiasts* by this time; for that is it, which they chiefly advance. Here again I may say: God preserve the Universities: without other learning, great and various learning, besides *natural experiments*, all things must necessarily come to confusion, in a short time.

IN those kind of things which pretend to antiquity, as I would not have a man peremptorily to reject any thing, upon light suspitions; for so, he may bereave himself of many rare things; and most true it is, that things almost *incredible*, (the discovery of the new world, I reserve for another place) are discovered sometimes: So on the other side, not very suddenly to believe, nor to ascribe much to his own judgment, (which all men are apt to overvalue naturally) till he have made trial of it many times; and till he perfectly understand (so far as may be, by labour and diligent inquiry) both the nature of the thing, and all circumstances of the story, which he is to judge of. There is nothing so slight

almost,

almoſt, but doth require ſome experience: and there is nothing ſo hard, almoſt, wherein long experience, where there is a natural pregnancy, may not breed perfection. I have heard of ſome men, (but heard it only) who by the bare handling and ſmelling, would judge better of old Coins, (which is a great trade beyond the Seas, and concerning which many books are written) than others, not altogether ſtrangers unto them, could by the ſight: The more precious every thing is, the more ſubject it is to impoſture; though to me, there is nothing ſo mean, but the truth of it, is precious. The worſt is, (which ſhould teach men humility) let a man be never ſo careful and wary, or ſo judicious and well experienced; yet either through the obſcurity of nature, in ſome things, or the cunning of men, whoſe ſtudy is to cheat, and to impoſe; he may be to ſeek ſometimes, even in thoſe things, wherein he thinks himſelf moſt perfect, and, either caught, by ſome cheat, or at a ſtand, and nonpluſt. I read in a good Author, of a ſtone ſold to *Jewiſh* Jewellers, who make a trade to deceive others, in ſuch things; for a good *Diamond*, for the price of 9000. Crowns, which proved but a Cryſtal, of little worth: and of another, ſold for a *Ruby*, for 300. Crowns, which proved (let no man wonder; for the ſame Author doth teach, there be red *Diamonds*, as well as *white*: *Abr. Ecchel. in Hadarrhamaum, de proprietat.* &c. *Pariſ.* 1647.) a good *Diamond*, and was ſold for 7000. Crowns. One of the beſt (ſome will ſay, the beſt) Anatomiſt late ages have produced, began to diſſect a *Spaniſh* Lady, of great rank, for dead, when ſhe was alive: but ſhe died, and he too, for ſhame and grief. And a skilful Chirurgeon being to open a vain in the arm (that invincible arm) of *Henry* the Fourth, King of *France*; cut a Nerve, or Artery, which had almoſt coſt him his life. No man therefore ſo skilful

skilful and wary, but may erre ſometimes: and in matter of impoſtures, which are generally the contrivance of men; it may be a queſtion, whether ſomewhat, beſides man, doth not concur ſometimes, of purpoſe to illude, and to fruſtrate men in their moſt ſedulous inquiries.

WHEN *I* read the relation of thoſe bones found in *Daulphine*, in *France*, in a Grave made of Brick, 30. foot long, 12. broad, 8. deep. 18. foot in the ground, with ſome Inſcriptions, and old Coins about it; the Bones, or *Sceleton*, that was found in the Grave, being 25. foot and half in length; *I* do not know what to think of it. *Riolanus* indeed, who profeſſed both Phyſick and Chirurgery in *Paris*, at that time, wrote ſomewhat, to perſwade the world, that it was a cheat. But I know *Riolanus* out of a humour, or ſomewhat elſe, would ſometimes oppoſe, where there was no great ground: the ſame, I ſuppoſe, who would perſwade the world, that there is no ſuch thing in the world, as *Hermaphrodites*, of which more in our Firſt Part. The relation of thoſe Bones, firſt ſet out, doth import, that the Sepulcher once opened, moſt part of the *Sceleton*, having been in the Air from eight in the morning, to ſix in the night, fell into duſt; ſome of the thicker bones, and ſome that were well nigh petrified, by reaſon of a little ſpring, that did run over and waſh them, excepted. Thoſe that were left, were, by the Kings order, brought to *Paris*, and by him bought, to be kept in his Cabinet of rarities, as the very bones of a Gyant. This *Riolanus* doth not deny. *Peireskius*, that great and famous Antiquary, upon accurate examination of all circumſtances, did at firſt paſs his verdict, that probably, they might be true bones of ſome great Gyant, of the old time: but afterwards, did rather incline, to think them the bones of an Elephant. *Riolanus*, after ſome conjectures,

ſures, doth pitch upon that at the laſt, to make them *foſſilia*; bred, and begot in the earth; becauſe, ſaith he, it is the property of ſome grounds, to produce ſome bony ſtones, or ſtony bones, which have all the properties of true bones. Or, that they might be made by art, which may be done, he ſaith, and in time thus metamorphoſed by the water. He hath more conjectures, but in this particular caſe, (for as to the nature of the *Foſſilia*, in general, and the marvellous works of nature, in this kind, I believe much) but in this particular caſe, in my judgment, ſo improbable, that it doth, to me, clearly appear, that he had more will to oppoſe others, than ability, to give better ſatisfaction himſelf. His exceptions, from the dimenſions, or properties of the bones, as firſt related; I ſhall not take upon me to examine, or to control, it is not my trade. Only I can ſay, there might be ſome miſtake in the relation; or ſomewhat beſides the ordinary courſe of nature, which doth happen, we know, ſometimes. I my ſelf, when I was young, did ſee a grave in *Spittle-fields*, two or three days after it was opened. The ſkull was broken in pieces, by him that digged the ground, and the pieces ſcattered, and ſome carried away. But by ſome pieces that were found, and put together, the whole ſkull, by the Kings appointment, (as I was told) being drawn out according to art, did equal a buſhel, in the compaſs of it. So I was told, and I think, by one of the Court, and a Scholar: but I am not certain. I my ſelf was then ſick of a diſeaſe, which, I think, cauſed more wonder, than the Gyants bones. It was but a pin, but a very coſtly pin, it proved, in the compaſs of ſeven years: for ſo long it was, not before it came out of my body; but, before my body was well of it; ſo that I was ſeldom out of the Chirurgeons hands. But Phyſicians, I thank God, coſt me little: Sir *Theod. Mayerne*, and Dr. *Raphael Thoris*,

Thoris, I had in *London*, where moſt of my ſickneſs was, who were my very good friends, as they had been my Fathers. But to return: I had ſome of the Coins that were found in this *Spittle-field's* Grave. But, that other Grave, is my buſineſs: That that Grave, ſhould be the Grave of *Teutobochus*, that Gyant, or Gyant-like man, mentioned by divers Ancients, (who according to *Peireskius* his caſting, muſt have been ſome 10. or 12. foot high) according to an old inſcription, pretended to be found in the ſaid grave; beſides other reaſons that have been given, I leſs believe it, for that very inſcription; which I am ſure, cannot be of that antiquity: except we ſhould ſay, that ſuch a grave being digged up, many hundred years ago; which by a conſtant tradition, or by ſome much worn inſcription, did appear to be *Teutobochus* his grave; to increaſe the miracle of his height and bigneſs, it was of purpoſe ſo re-built, and the inſcription alſo, according the wit and *genius* of that age, ſo renewed. This is poſſible, a man may ſay: and ſomewhat of that nature, I am ſure hath been done in more than one age. Witneſs the old Statues, which with changing of their heads, became the Statues of divers men; or perchance, of Gods and Men, ſucceſſively; and many other things done in that kind: which I will not ſtop to call to mind, becauſe there is no need, except I had more confidence, that it is ſo, indeed. I ſhall conclude nothing, but as I begun: when I have well conſidered of all particulars in the relation of theſe bones; what I account, certain in it, what doubtful, and perchance fabulous; and read what others have thought and written of it: and not of this only, but of many ſuch relations of graves and bones, well atteſted: I am at a ſtand, and ſuſpend my belief. But therefore to conclude, that all ſuch relations are falſe, becauſe we cannot abſolutely reſolve, or anſwer all doubts, and

Queries:

Queres: I hold that a very prepoſterous way, and very unworthy the profeſſion of a Philoſopher, or one that ſeeks after truth: (time may reveal many ſecrets, which are now hid; and diligent ſearching may find ſome) but well agreeing with the dull and ſottiſh *Epicurean* humour, which to prevent the trouble of inquiry, and withal, fearing that we may be forced ſometimes, to go to a higher cauſe, than the ſanctuary of *Atomes*, hath found a compendious way, to reject all as fabulous; any evidence of truth to the contrary, notwithſtanding, which it cannot give a reaſon of. We have their own words, out of *Lucian*, a great friend, if not profeſſor of the Sect, in our *Preface* to Dr. *Dee's*. *Plato* therefore ſaid well: Μάλα φιλοσόφου τοῦτο τὸ πάθος, τὸ θαυμάζειν, that, *To wonder and to admire, was a quality, that well became a Philoſopher*; and was indeed, *the beginning and foundation of all Philoſophy*. And ſo *Ariſtotle* too; more than once, very rightly. For *to wonder and admire*, doth cauſe inquiry and diligence: it alſo ſharpens the wit and brain. But to believe nothing true, that is *ſtrange* and *admirable*; doth well become ſuch infidels, who make their eaſe and their pleaſure, their God. If any except, that rather *to Wonder little*, (*Nil admirari*, the Poet ſaith) may become a Philoſopher better, as he whoſe work is, to dive into the cauſes of things, which cauſe wonder to the ignorant, that may be true too, rightly underſtood: ſince that, *not to Wonder, or to wonder but little, is the fruit, of having wondred much*: and that too from *Ariſtotle*, (that true *maſter of reaſon*, indeed; a title lately uſurped by ſome, who have as little right to it, as any men of the world, I think) αἴτιον τὸ θαυμάζουσιν τοῦ μὴ θαυμάζειν. But what if the *deceitfulneſs* of men, more than the *obſcurity* of nature, or any other cauſe, be the cauſe of our admiration? That alſo muſt, upon ſuch occaſions, among other

things, be remembred; and those *Etruscæ Antiquitates*, before spoken of, may serve for a pregnant example, what pains some men, though they get nothing by it, will take to contrive a cheat; and what admiration they cannot, by true, to raise it by false miracles. What if some men, though they cannot contrive any thing, that will be ripe to work whilest they live; yet can be so base and unworthy, as to solace themselves whilest they live, with the presumption of deluded posterity, by their means? So indeed it might happen, that four or five hundred years before that grave was opened in *Daulphine*, some such conceited man, (if man to be called, and not Devil rather) having lighted upon some Whales, or other fishes bones, which they write are, or have been, very frequent in that Country; might out of them contrive somewhat, towards the resemblance of a *Sceleton* of a mighty Gyant; bury them in a formal Coffin, or Grave, which might endure many ages; cast in Coins, and other convenient ware, not doubting but revolution of times, and accidents, sooner, or later, would bring them to light. What remedy, in such a case, but patience, and good circumspection, before we yield full assent, or be too confident, where such a thing may be suspected, though not easily discovered?

I REMEMBER I have read of a monument found in *China*, the rarest thing, if true, that ever came out of the earth, in that kind. *Abrahamus Kirkerus*, in his *Prodromus*, gives a large account of it. I know what account some make of it, that it is a counterfeit thing, forged by the Jesuits of those parts. It is easily said. But upon due consideration of circumstances, (so far as hath yet appeared unto me) not so easie to be believed. For what was their end in it? To promote the Christian Religion, in *China*: or to abuse us here in *Europe*, with

a false report? Truly, it is very hard to believe, that so much pains should be taken, to so little purpose, when there was so little likelihood, that the imposture could so long hold undiscovered. It is a very long inscription, and the stone that contained it, must be very large; and many hands, if not horses, used to convey it too and fro. But if, which is more probable, to promote Religion in *China*; then certainly such an inscription, such a stone was there found, digged out of the earth before many witnesses, and afterwards so disposed of, as the story doth tell us. How could the Jesuits prepare and convey such a *stone* thither in a Country so full of people, so near one of the chief Cities? And if once discovered in their jugling, was it not more likely, to do them more hurt and their cause; than they could expect advantage, in case it had passed for a true story? Besides, what *Kirkerus* writeth of it, I suppose is written and attested by more than one; though I can name but one, *Alvarus Semedo*, the *Portugal*, (who I think was no Jesuit) in whom I remember to have read it. I profess by what I have read of it, I cannot find ground of reason, to make me believe it an imposture: neither hath it been my luck hitherto, to meet with any body (that I can remember) that hath gone about, upon grounds of reason, to refute what is written of it, but only in the way of *Seneca's Sapientissimi*, by which any thing may be false or counterfeit, which we do not like, or understand; *fabula est, mendacium est.* In *Emanuel Dias* his Epistle, which *Kirkerus* doth exhibit, I find *Trigaultius* mentioned, as being then in the Country, when, and where that hapned; who in his relations of *China*, first set out, could say nothing of it, because they end many years before, and the book Printed, *Augustæ Vindelicorum*, 1615. But it seems, he made a second Voyage, and happily a Relation of that too, which I have not seen.

They that have read more, may give a better account perchance; but this doth ſerve our purpoſe, to ground ſuch obſervations upon, as have reference to *credibility*, or *incredibility*. But now I have mentioned *Kirkerus*: I have not any of his books, at preſent, and therefore ſhall ſay leſs: but by what I have read, or ſeen of him, I ſhould not adviſe any man, that loves truth, to take all for good and merchantable ware, which he doth offer. I ſhall not inſiſt in any particulars, but only this in general; as I know him a man of great parts, ſo a great undertaker, and a very confident man; two ſuſpitious qualities, and I am ſure, he hath deceived, or hath been deceived more than once.

I HAVE done with particular inſtances, not becauſe the ſtock of my matter, which I propoſed to my ſelf, is ſpent; but becauſe the time, which I have, or can allow my ſelf for this imployment, is out. I ſhall now have other things to think of, if my health will give me leave to think of any thing elſe, but death. But before I end what I am now about, I think it requiſite, that I add one word or two, concerning *Hiſtory*, in general. Some taking the advantage of ſome notable diſcordance, yea manifeſt *contradictions* among Hiſtorians, of beſt credit; have made that uſe of it themſelves, and commended it unto others, to diſcredit all Hiſtory; ancient eſpecially, even where they agree. And truly, if upon that account, we do not think our ſelves bound in reaſon, to believe them in things more ordinary; it is not likely we ſhall, in things that may be thought very ſtrange, and (but for their authority) *incredible*. This, to them that are not acquainted with the world, may ſeem ſomewhat: to them that are, nothing at all. For ſo are all things in the world, liable to ſome defects, and irregularities: which notwithſtanding, few, or none are laid aſide, upon that account. That it is ſo, we may

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be sorry: but *History* must not bear the blame only, since it is the general case of all things, or most, that we deal in. I must confess, it hath troubled me not a little, when I have met with such contradictions, in best Historians. For example: What *Herodotus*, and after him, *Diodor. Siculus*, and divers other Historians write of *Cyrus*, that great Monarch, (stiled *Gods servant*, in the Scripture; of whose salvation, through faith in the promised *Messiah*, *Melancton* made no question) his violent death by the hands of a woman, far from his own Country, or Dominions, who hath not heard? Yet *Xenophon*, a grave, and famous both Philosopher and Historian, who lived not long after, and served another *Cyrus* in his unfortunate ἀνάβασις, or *Expedition* against his brother, *Artaxerxes*, (the History whereof, he hath written) doth give a quite different account of his death: to wit, that he died in his bed, in his own Kingdom, (which comprehended many Kingdoms) in much peace, with many other particulars, tending to the same purpose. Wherein nevertheless we have more reason to wonder at the thing it self, subject to so much obscurity, than at the different account of Historians. For it doth appear by *Herodotus*, and we are beholding to him, for giving us so much light, that even in his time, there were several reports, concerning this great *Cyrus* his death: so that, what he doth deliver of it, he delivers as the most probable (in his judgment) tradition; not as certain, and indubitable. I could instance in divers such particulars. But what is this to the body of the History of the World, for some two thousand years, (besides the Scripture History) to be gathered out of the generality of Historians, of all Ages and Nations: which reading, (where men are not too far engaged into sensuality and profaneness) by the knowledge and consideration of the many revolutions of the world, the sad

chances and alterations, which publick Estates, and private persons and families are subject unto, producing commonly, (as in *Salomon*, and *Aurelius Antoninus*, another *Salomon*, for this kind of wisdom) a right apprehension of the vanity and contemptibleness of the world and all worldly things, without a *reference to God, and immortality*: they that make this good use of it, though they die young, yet may be said to have lived longer than any *Epicuræan* Sectary, though he should live two hundred years, who can give no other account of his life, but that, he hath eaten and drunk, and enjoyed bodily pleasure, with perfect (we will suppose it so) contentedness, so long: which things have nothing at all of a rational soul in them, but of a beast, (of a *dog*, or a *swine*) much more, than of a man. They therefore that despise History upon that account, might as well deprive themselves of the light of the Sun, because it is subject to some *Eclipses*.

BUT we must add, that many of these *contradictions*, which we charge upon Historians, proceed not from the Historians, but our ignorance: our ignorance, I say, either of the tongue, not perfectly known, (wherein many are deceived, as they that think themselves very good *Grecians*, because they have read, and can understand two or three Greek Authors) or of the times, or of the thing it self, which is spoken of; which may have reference to some of the Sciences, or some secret of Nature; or for want perchance of that light, which a diligent comparing, and consulting with good books of ancient, or later times, would afford. That it is so; so many, once thought apparent *contradictions*, both in the *Scriptures*, and other good Authors, besides Historians; now by the labour of learned men, happily cleared and reconciled, are sufficient evidences. I think there is not a book, of any age, or profession, extant; but ancient, especi-

especially; but may give some light to a judicious Reader, towards the clearing of some obscurity, either in matter of fact, or science, or work of nature. Two *Universities*, in one Kingdom, are little enough for such a work, if a man go the right way to work. But many run, where one only carrieth the prize. And if but one in a hundred, or two hundred that run, happen to speed, (as God be thanked, the Universities have always been stored with able men, in this kind, who have been a great ornament to the whole Nation) the cost is not ill bestowed upon one or two hundred, that do not, (so that it be not for want of labour, and industry) for that ones sake. Πολλοὶ τοι ναρθηκοφόροι, παῦροι δὲ τε βάκχοι. *Er. p.* 1668. *Quàm pauci, qui capiunt magnitudinem literarum*; was a speech very frequent in the mouth of one, whom I knew very well; and I might have been the better for it, but for frequent sicknesses, and the loss of twenty years, during these late troubles and confusions.

BUT besides, many *contradictions* proceed also from a humour, in some men, or a malignity rather, to contradict others. So *Ctesias*, of old, was known to set himself to contradict *Herodotus*. To make him fabulous, and himself a considerable man, he pretended, because he had lived in *Assyria*, and served one of those great Kings, to sacred records. But it fell out much otherwise, than he expected; for *Herodotus*, in most things, wherein he dissents from him, is followed; and he, generally, accounted a fabulous foolish Historian. From what humour it proceeded, I know not. But I knew a Gentleman of great worth, who would very stifly argue, that *Constantine* the Great, never was a Christian. I do not remember, I ever heard him alledge any thing for it, which I thought of any force. But this he might, as well as *Pomponius Lætus*, a late *Italian* compiler of

Hiſtory, (ſuſpected by ſome, to have had more affection for old *Heatheniſm*, than he had for *Chriſtianity*) made bold to write, that *Conſtantius*, one of *Conſtantine's* Sons, died a Heathen.

OTHERS again, though they have no humour to *contradict*; yet they will hardly believe any thing, that doth contradict, or not well ſute with their humour, and proper temper. So that a man had need, if poſſible, to know ſomewhat of the temper of his Hiſtorian, before he know what to think of his relations; ſuch eſpecially, as have ſomewhat of *incredibleneſs* in them. We heard a learned Phyſician, of our times, (in our *Firſt Part*) deny, that there are *Witches*. One great argument is, becauſe he did not believe, that any woman could be ſo cruel, or wicked; ſo that he doth not ſtick abſolutely to profeſs, that ſhould he ſee with his own eyes, any woman commit any of thoſe horrible things, that are laid to their charge; he would not believe his eyes, that it is ſo, truly, and really; but believe it a deluſion. Yet this the man, that doth tell as horrible ſtories of *men-Sorcerers* and *Conjurers*, without any ſcruple of believing, as any I have read in any books of that argument.

OF all women I have read of, ancient or late; I know not of any that ſtands upon the records of Hiſtory, for cruelty, and all manner of wickedneſs, more infamous, (or indeed comparable) than two women, that lived at one time in *France*, better than a thouſand years ago: *Fredegonde*, and *Brunichild*. Queens both, but the one a Kings daughter alſo; the other, aſcended to that height, by her baſeneſs, firſt; and then, cruelty. *Medea*, of old, was nothing to either of theſe, as ſet out by ſome of thoſe times. If I were to judge, I ſhould be much put to it, which was the worſe of the two. For he that reads the acts of either by themſelves, will

will find ſo much, that he cannot but think, that either of them went to the height, of what can be thought *poſſible*. But however, though for their lives, never ſo well matched; yet in their deaths, great inequality may be obſerved: *Providentia, apud imperitos, laborante*; ſaith one, that writes of them: that is, *To the no ſmall prejudice*, or *reproach of Gods providence*; but, *apud imperitos*, well added: that is, *with men that muſt know all the ſecrets of God, and the reaſons of all his diſpenſations*, or elſe they will not believe, that there is a *God*, if men (ſuch blind wretches, even the wiſeſt that are, in compariſon; acknowledged by divine *Ariſtotle*, but not by the *wits* and *wiſe* men of our time) could underſtand the reaſons of all he doth. It is enough, that he hath been pleaſed to arm us againſt this kind of temptation, by his *Revealed Word*; ſo that to judge of men, by what hapneth unto them in this world, is little better, than abſolute apoſtacy, from the right faith. But, as the ſtory goes; *Fredegonde*, of whoſe wickedneſs we have more pregnant teſtimonies, than of the others; died in peace, and was happy in her Son, who made all *France* happy, as even any King did. *Brunichild* died much after the manner of *Ravaillack*'s death, being tied to the tail of a wild Horſe, who ſoon ſcattered her brains, and put her out of her pains; though the reſt of her body was ſcattered afterwards, as bad as her brain, by the ſaid wild Horſe, piece after piece, in a great compaſs of ground, according as his wildneſs directed his courſe, over hedges, and ditches; over hills and dales? This in publick: too much, I think, for a *Queen*, and the daughter of a *King*; though ſome think, too little, for her *wickedneſs*. But this is not all. For before that, ſhe was tortured three days in priſon, with exquiſite torments, the worſt that could be invented, to

even

preſerve

preſerve her to publick *judgment*. And which is worſt of all, this was the *judgment* upon her of a King, famous for many Princely parts; but, for none more, than for his goodneſs, and clemency, which muſt needs aggravate her guilt very much. Yet for all that, and the judgment of ſo many writers ſince, that have paſſed againſt her; ſome have been found, long ago, who whether of meer compaſſion, or ſome kind of *incredulity*, began to queſtion, whether all that had been written of her was true; and ſince that, that famous *French* Antiquary, *Paſchier*, in his learned *Recherches*, hath taken great pains to make her a perfect *Innocent*, if not a *Martyr*. He is ſo long upon it, that it requires a good time, to read him; much more, ſhould any man attempt it, to confute him. I will leave it free to them that read him, to judge as they pleaſe. But I have ſome reaſons, to incline me rather, to *Baronius* his cenſure of one, that had begun to juſtifie her, before *Paſchier*; that he did but *laterem lavare*; that is, *waſh a Blackmoor, to make him white*. Beſides *Baronius* his authority; *Vignier*, not inferior, I dare ſay, to any in knowledge of Antiquity, and a very judicious man, makes her guilty. Strange indeed, that any woman ſhould be ſo wicked, and cruel; or live ſo long, to act ſo much wickedneſs. But again, her death, and judgment, (her perſon, a *Queen*, and the daughter of a *King* conſidered) is ſo full of horror, that ſome have attempted to make a fable of that too, as well as of her wickedneſs, as altogether *incredible*. But I do not find that any body takes any notice of their attempt, againſt ſuch publick evidences, whileſt they have nothing to ſay for it, but becauſe they think it *incredible*. Her wickedneſs, is another thing. One particular of her indictment is, that ſhe had been the death of ten Kings. So is the indictment: but it muſt be underſtood, of ſome actual Kings, partly;

partly; and partly, of other Princes of the Royal bloud, who might have been Kings. Of ten, ſuch; hard to believe, even of a man: much more, of a woman: whom ſome ſtill look upon, as *the weaker Sex*, and upon that ſcore will think it an *uncharitable credulity*, to harbour ſuch cruel thoughts of them. But in very truth; If a vertuous woman, that is chaſt, religious, diſcreet; eſpecially, if of a gracious and beautiful aſpect, (for that alſo, is the gift of God, and doth add much) may be compared to an *Angel*: to whom can one, that hath none of thoſe good qualities, and is ſet upon wickedneſs; more fitly be compared, than to a *Devil*? And in that caſe, the more *Beautiful*, the arranter Devil. *Corruptio optimi, peſſima*; Philoſophers and Phyſicians ſay: and our late learned King *James*, of *Glorious memory*, (whom I had the happineſs, more than once, when very young, to wait upon, and can truly ſay, that I never parted from him, but in great admiration of his learning and piety) by the authority of his judgment, which was excellent; and by ſundry pregnant inſtances, hath taught us, that for that very reaſon, women, becauſe the *weaker Sex*, therefore the apter they are, naturally, to be *cruel* and *revengeful*.

THUS, *truth* may be toſſed up, and down, ſometimes; though all this, that hath been mentioned, is nothing to the maſter-piece of our age: *Epicurus, his Saintſhip, and filial fear*, or *worſhip*. But toſſed up and down (I ſay) ſometimes, I deny it not. But they that will take the pains, prepared firſt with *humility*, (which to Saint *Auguſtine*, is all in all, in this great buſineſs) to dig for it, may find enough of it, to comfort them, *that they ſhall not loath to live*. *Nihil eſt tanti, niſi verum*, was the ſpeech of a Heathen, upon what occaſion, I ſhall not inquire: but a ſpeech, in the moſt obvious ſenſe, well worthy the mouth of a Chriſtian: *What live we for, but*

to

to learn what is truth? Or if you will, ſomewhat more *Paraphraſtically*: *What is the reward, propoſed unto a rational Creature, of this, otherwiſe, miſerable life; but truth*; or, *the knowledge of what is, truly, and really*? But ſhould we have perfect *truth* here upon earth, we might ſay, What need of Heaven? For, where perfect *Truth* is, there God is.

I WOULD end in *Simplicius*, the Philoſopher, his *Prayer*; an excellent *Prayer* to this purpoſe; and well would become a Chriſtian *Litany*, but that it ends in a Verſe of *Homer's*; though that, an excellent Verſe alſo. But I will not do that Infidel, (for he lived ſome ages after *Chriſt*) ſo much honour. There is enough in *the Lords Prayer*; which all true Chriſtians, I hope, ſay more than once, in a day. For it comprehends all that we can, or ſhould, at leaſt, wiſh. I ſhall willingly end in the commendation, or recommendation of that excellent *Prayer*; which, in the late confuſions, was in no ſmall danger, (the publick uſe of it) to be baniſhed out of the land, had not the happy Reſtoration of our Gracious King, *Charles*, *the Second*; (whom God bleſs, and preſerve) and by Him of the Church; happily prevented it.

FINIS.

ADDITIONS.

PAge 119. *line* 30. I ſhould not, the wonders of thunder and lightning, as ſet out by *Seneca*, and others, well conſidered, make any great wonder of them,

Page 220. *line* 14. after theſe words, *Then his promiſcuous*

miſcuous company did from one another. Add,

That *Epicurus* notwithſtanding that ſpecious allegation, That *true pleaſure could not, or cannot be purchaſed, without a vertuous life*; did ſtill keep to his firſt, and fundamental aſſertion, that *the happineſs of man conſiſted in bodily pleaſure*; and that as they did explain themſelves, there's no ſuch contradiction between theſe two propoſitions, as many do phanſie; any man, that ſhall but read them; or read *Cicero*, or *Seneca*, to name no others, will eaſily underſtand. Beſides, their great and chiefeſt argument uſed by them to prove, that it is ſo, that *pleaſure* is the end, becauſe even children, aſſoon as they are born, and all other creatures, without any teaching, ſeek after pleaſure, (not *mental* certainly, but *bodily*) will eaſily evince. Add to this, their definition of *pleaſure*, wherein they placed *happineſs*, ἰυτροπὶς σαρκὸς κατάστημα, *a conſtant well ſetled conſtitution of the fleſh*, or *body*; what can be more plain. But becauſe they maintained, or pretended at leaſt, that *ſuch a conſtant well ſetled conſtitution of the fleſh*, or *body*, without temperance and ſobriety, (who knows not, that from intemperance, riotouſneſs, *&c.* all, or moſt bodily diſeaſes do generally proceed) could not be attained, or maintained; nay, they would ſay, not without *innocency*, and a *good conſcience*, ſo far, (ſo they did explain themſelves) as may preſerve a man from fear of the laws, and publick animadverſions, and infamy, likewiſe: which things, in ordinary language, are commonly adſcribed unto vertue; therefore they alſo, to ſpeak as others did; ſometimes commended *vertue*, and a *good conſcience*; with many ſpecious words, it cannot be denied, and plauſible reaſons, but ſtill upon that account, and no otherwiſe. For they ſtill plainly maintained, that there was no difference between what was called *vertue*, and *vice*, but in conceit; and that a wiſe man would refrain

frain no manner of pleaſure, or voluptuouſneſs, but for the evil conſequence to his bodily health: nor no manner of *injuſtice*, or *wickedneſs*, which his phanſie did lead him unto, but for fear of the laws, and that he could never be *ſecure*, that it ſhould not be known. This is acknowledged by *Diog. Laertius*, and by *Gaſſendus* alſo. By theſe fine devices and pretences, many were caught: ſo that, they that had a mind to it, or natural inclination, might live ſoberly, (and ſome did, certainly) and innocently, and yet profeſs themſelves of their Sect. But others, (the far greater number, God knows) gladly entertaining what they were taught, and was inculcated unto them as a main principle, that, might but a man ſecure himſelf, that he ſhould not be known, or ſhake off all fear of the laws, there was no difference between vertue and vice, in *nature*, but *in opinion* only; if they did rob, and kill; proſtitute themſelves to man or beaſt, to ſatisfie their luſt, and the like; (promiſing themſelves ſecrecy, as many are apt to do) what reaſon had they, by this doctrine, to think the worſe of themſelves for it?

There is a Letter of one of *Epicurus* his Whores, *&c.*

Page 224. *line.* 4. *&c.* Where I ſay; That *Gaſſendus* himſelf was an Atheiſt, really, *&c.* I deſire it may be read: That *Gaſſendus* himſelf, though we have too much occaſion to fear, that he hath made many, was an Atheiſt, I will not ſay; God forbid; neither of him, nor any other particular man, who doth not openly profeſs it. I will ſay more; I believe not. He hath commended *Piety* in others, as in that incomparable Patron of learning, noble *Peireskius*, whoſe life he hath learnedly ſet out. *Learnedly*, I am ſure; but whether ſo *faithfully*, always, or every where: that is, whether he do not ſometimes impoſe his thoughts and ſentiments,

or

or happily, miſtakes, upon that worthy man; by what was objected to him whileſt he lived, by a very learned man, in *Paris*, *Jean Triſtan*, *Commentaires Hiſtoriques*, *Tome primier*, *page* 108. &c. we may very well doubt. He hath taken good pains, when many much nearer, and more concerned, (as now, God help, in theſe times, too many) were ſilent, to ſet out, and lay open, the horrible impieties, and blaſphemies, of *Robert Flud*, a *Welch*, or *Engliſh* (I know not which) *Chymiſt*: with a ſhew (if he did not afterwards fall from it) of much zeal, for the *Catholick Faith*. Laſtly, he hath written (though ſtill ſhewing too great deſire, and vainly endeavouring, to extenuate groſſeſt enormities) againſt ſome of *Epicurus* his opinions, very well. I ſaid therefore, I believe, not. But in diſcharge of my duty to God, *&c.*

Page 229. *line* 7. *and then content our ſelves with what every day doth afford.* Add, It is in the Greek, ὅπως ἀντέχωμαι τῆς καθ' ἡμέραν: which may alſo be tranſlated, *So, to take care* (ἀντέχωμαι, for φροντίζειν) *of every days neceſſaries*: or, *What may be fit and requiſite from day to day.* Which will well agree with thoſe words of our daily Prayers, (which have troubled many) Τὸν ἄρτον ἡμῶν, τὸν ἐπιούσιον, δὸς ἡμῖν σήμερον. I do rather incline to this ſenſe, becauſe of the words that follow, διὸ φιλοσοφητέα δεῖ καὶ τούτων φροντεῖν, καὶ ἐφ' ὅσον ἂν ἢ παρ' ἐκείνοις ὕστερον· ἐπιμέλεια παρεκδιδῷ: that is, *For theſe alſo* (daily neceſſaries) *muſt be taken care of, provided that the care of better things* (or *Philoſophy*) *go along*, (or, be not intermitted) *and thoſe no longer*, or *further cared for, than may ſtand with the vigorous purſuit of the former*. *Gaſſendus* is much miſtaken in the ſenſe of theſe words. And ſo he is, in the ſenſe of thoſe, Ἐλάχιστον γὰρ καὶ τὸ ὀχληρὸν, ἐν τῇ ἐλαχίστῃ: which need not any correction. And yet worſe, in thoſe, Ἔτι καὶ τὸ ἀλ-

γεινὸν

γενὸς τὸ δι' εἰδείας, πολλὰς ἐπιφέρων, &c. But besides these, there be other words in the same passage, produced by *Gassendus*, as the words of some *Epicuraan*, (which, I am sure, cannot be true of all he produceth) wherein I find my self as much grounded, as it seems he was. They that have the old translation of the book, may do well to have recourse unto it. But to return to those first words, which have given us this occasion; *Gassendus* by correcting, *&c.*

ERRATA: whether of the *Press*, or *Copy*.

PAge 2. *line* 21. *read*, grounded upon *D.* 9.5. The *Cont.* 18. examples 13.31. or app. 18.26. *Galeotus* 19.3. But to return to our *spiritual rose*: the test. 22.20,21. nature, only 23.10. *Series* 32.1. *Augerius Ferr.* 37.30. writings 39.16. to have c. 40.4. those sup. 50.22. *Abstinens Consol.* 52.13,14. Sure I am, in m. 53.20. so much adm. 21. any, who n. 56.33. were comm. 57.7. Χαλαζοι. 58.13. goes on 59.19. *particulars* 60.25. *tempestatib.* 28. *Querolus* 62.33. in those d. 68.27. to the art. 30. *n'desira* 69.18. *Merl.* 71.22. *Odyss.* 74.3. irrupt. 29. So he. Bes. 84.1. in the firmament 87.13. So *G.* 16. of hair: others, (*trib.* 18. it must needs) of th. 89.29. how much m. 90.2. mistake, that it is not alw. 96.12. nor certain r. 99.6. But upon a pr. 100.3. at least 31. *feras* 102.10. otherwise: of w. 14. thing else; but 103.21. no where 104.2. hath m. aff. 110.18. after I rem. 112.7. *Cogn.* 114.2. (but not unjust) ag. 12. *leniend.* 116.29. refused 119.1. *Vella* 7. *vulgaria* 120.23. worn out 122.19. rugged. 125.3. where I K. 129.4. *Medicam.* 5. *Archig.* 134.33. of what o. 136.33. in ext. 142,39. doth app. cease 144.23. The manner 145.26. of *Rome*, sent 146.21. ly, and n.h. of more) 150. *last l.* was commendable: w. 151.15. Civ. wars 153.6. no hard thing to a. 157.30. generation only: 160.10,16, &c. *Naudeus* 161.32. ocular 165.32. Empiricks 167.15. read it 169.20. would I 170.26. dealt with 174.17. *vine tend.* 175.30. *Pipinus* 176.4. *datum* 6. *coruse.* 18. *contract.* 22. *dictu mir.* 25. *ma cum ut.* 28. *ut te* 178.16. Eue. 35. *Veron.* 179.9. played 180.23. *Levinus Lemn.* 184.5. *eget* 185.3. that are such: f. 186.18,19. So he, the m. 188.7. it may be true 8. true, as some learned men are of opinion, of an. 192.29. nev. heard 206.32. number 215.28. chapter. 217.2. can say 221.23. to speak of *Ep.* 224.15. this, that they m. 24. The R. therefore w. 28,29. futility of D. 225. *last l.* that w. 228.2. discommended 22. doth not in P. 233.28. *The* 234.22. or discret. 235.30. *Arion* 238.18. sent 241.34, 35. I have at this t. 250.7. no great account, or auth. 25. *quond.* 254.6. *Peucerus* 256.11. *Brennus* 258.10. besides 400.260.24. besides w. 265. 22. and a *Pro.* 266. *last l.* storians, now extant 268.16. works of th. 271.5. where in th. 275.3. could not be h. 279.21. *Merois* 285.19. teach others cont. 30. *Mad* 286.16. of better cr. 34. *Smyndir.* 289.9. which, since th. 10. rowes 26,27. had four thousand rowers, besides mariners 400. and f. 31. the num. 290.25. *Fiorouanti* 293.11. Will. T. 294.23. and see w. 298. 6. and when 291.31. forgo 300.17. or *Enth.* 304.18. to the wit a.